

Leader - Allahabad

Dec 5, 21

MAHARATTAS IN CON- FERENCE.

Non-Cooperation Programme Revised.

COMPREHENSIVE RESOLUTION

PASSED.

Akola, Dec. 3.

The Akola Maharashtra Conference had two sittings. On the first day the proceedings were informal and not open to the press. There were 153 representatives from different provinces, Nagpur, 38; Berar, 75; Maharashtra (proper), 37; Karnatic, 3 representatives specially elected and empowered for this purpose; and Bomhay, 3. All the prominent leaders in Maharashtra were present. Some 18 speeches were delivered of different shades of opinion, exhibiting three species of (1) oppositionists of the present programme (2) compromise-wallas and the third desiring to keep the present non-cooperation resolution as it is. Shrimat Jagadguru Kirtkoti Shankaracharya was specially invited and he attended the meeting. In a speech he declared that if the people desire to reconstruct society on a religious basis they should entrust the task to Jagadgurus and a political body like the Congress should undertake it. Questions like untouchability would be easily and smoothly solved if they were referred to the Jagadgurus. After his address Mr. Kelkar, the president-elect made his short speech and the debate commenced.

Next day there were 23 resolutions on the agenda exhibiting four shades of opinion, one suggesting offer of dictatorship to Mahatma Gandhi, one suggesting civil disobedience of the Arms Act, one suggesting least obstructive non-cooperation and the last saying that with a little modification the present non-cooperation programme should remain.

Mr Apte of Ratnagiri proposed that there should be no change but it was rejected by the majority. In the end there were 12 resolutions proposed in the form of amendments to Mr. Kawade Sastri's propositions and they were all outvoted. But the resolution proposed by Mr. Abhyanker, barrister of Nagpur seconded by Madhoraoji Anly and supported by Mr Bhopatker of was passed by majority. Votes were taken by the provinces. Karnatic did not vote. In all, 83 voted for and 62 against. The resolution passed reads thus:—

This Conference recommends to the Ahmedabad Congress to adopt the following resolution that (1) Whereas in the opinion of the Congress the existing Government of India has forfeited the confidence of the country and whereas the people of India are now determined to win democratic Swarjya as early as possible and whereas in the opinion of the Congress the time has now arrived for resorting to a further stage of non-cooperation, that is, obstructive non-cooperation in order to secure due recognition of people's rights and liberties and the redress of their many and grievous wrongs, more especially the Khilafat and the Punjab. this conference recommends every section of the country (1) to bring about complete cooperation amongst the people themselves by settling privately all disputes and by removing all sense of religious inequities, (2) to make the utmost possible contribution of self-sacrifice to the national movement, (3) to accelerate the progress of the national movement by organising national life by means of village taluqs and district committees subordinate to a central provincial association and by the diffusion of national education, the establishment of private arbitration courts and volunteer corps, (4) to promote Swadeshi by all possible means and carry out a total and immediate boycott of all British and other cloth and a gradual boycott of all British goods and British trade relations under a scheme of economic boycott to be planned and formulated by a committee of experts to be nominated by the All-India Congress committee, (5) and to contest and secure seat in all local, legislative and cognate bodies with a view to make the national movement more comprehensive.

After this resolution there were two other resolutions, one to change the creed proposed by Dr. Chelker and Mandleker saying that Swaraj should be free from foreign control but barrister Jayker opposed it and the motion failed. Mr. Chiplunker proposed that Swaraj should be on democratic lines within the British Empire but he just got only three votes.

The Leader.

MONDAY, DECEMBER 5, 1921.

VICEROY AND BENARES UNIVERSITY.

BENARES has never failed to attract a visitor and even as late as the last century even a Mahomedan poet of Persia like Sheikh Ali Hazin found the calm, serene and sacred atmosphere of Benares more acceptable to him than the predominantly Muslim centres of Delhi and Lucknow and wished never to forsake the abode of his choice which he called a 'common place of worship'. Some of these charms of Kashi have already melted and others are probably in the process of disappearance but there in that time-honoured abode of learning is springing up an institution which promises to become a great centre of attraction to all from far and near. It is the first institution of its kind to be visited by Lord Reading who seems to have been greatly impressed by what he saw of it there and who in his turn could not have failed to impress the many devoted workers and the students of the new University of Benares by his remarkable utterance. The full text of the speech amply bears out the remark of our correspondent 'that like a true leader of men his Excellency won over his audience by his wholly sympathetic and humorous words'. It is a frank, sincere and eloquent address, more in the nature of a heart-to-heart talk than a formal conventional utterance, which could not have failed to go home to the promoters, members and students of the University. Who would not endorse the observations of his Excellency the Viceroy when he said:—

'Your aims are great from all I have heard and read of the objects of this institution and from the observations that fell from you Mr. Vice-Chancellor. You are seeking to preserve and foster all that is noblest in Hindu ideals, in Hindu life, in Hindu thought, in Hindu religion and tradition, culture and civilization. You have also implanted in its natural soil what you think beneficial for your purpose, of western science and of western industry and art so that your young men when they go out into the world should not only be equipped with the teachings of Hindu tradition but also with other knowledge which somehow or other was in the western world have managed to acquire, and consequently when they have to take up their avocations in life they will not only be fitted religiously and ethically to fight the battle of life but will also have the necessary equipment for more material progress.'

His commination of the sanction of the proposal to form a company of the University training corps of the Territorial Force would have been received with more than usual satisfaction, as it was in the nature of an agreeable surprise. It is well-known how earnest Lord Reading's Government is to offer every encouragement to this movement and we trust the worthy Vice-Chancellor will be able to raise a company in his University sooner than in any other University of this country. His Excellency's reference to the provision for 'necessary buildings, an armoury and quarters for those purposes in connection with the instructional staff' reminds us of the neighbouring fort of Chunar. It may perhaps be a dream today but no one need be surprised

if with further extensions on the side of Chunar this fort be used for the military training of the students of the Benares University. We once more repeat that here is a great opportunity before the students of this and other universities to give proof of their burning patriotism and their desire to serve their country. The warm and inspiring 'one or two observations' which his Excellency the Viceroy permitted himself to make to the young men gathered before him were of universal application to the entire student community of this country and deserve to be deeply pondered over by them and to be scrupulously followed, not because they come from a Viceroy, nor even because they come from an ex-Chief Justice of England, but because they come from an old, experienced, wise and sympathetic friend of theirs. 'I care little' remarked his Excellency, 'whether it is East or West, the war a blood runs through you when you are young and great inspirations come to you and great aims follow immediately the thoughts of a great mind, however young. I ask myself looking at you what part will you play in the future of India. I am not for one moment thinking of small differences of opinion in the methods of reaching the common goal. I am thinking of the future of India when I trust all the present minor controversies will have disappeared, when all having a lofty aim can work together for the benefit of India, having but one object in mind, to put India in the place which her numbers, her history, her traditions and her religious spirit merit to lift her so that she may rank high, in the councils of the Empire and of the world. You, young men, have it in your hands to do this. I beg you to bear these high aims well in mind never to let small differences obscure your thought or turn you from the great purpose, but to recall that you must set your minds to labour to the best of your ability for the benefit of India.' The 'one grand ideal', concluded his Excellency, 'should always remain the same. Differences of method will mean nothing in a few years' time and so march steadily forward, keeping before you as the aim to which you intend to devote your life the welfare and the happiness of India.' Here is advice which not even the most ardent Indian patriot could have improved upon.

The reply of his Excellency the Viceroy to the 'remarkable' speech of the Maharaja of Benares at the state banquet contains some observations of more than local interest apart from the tributes paid to the Maharaja's loyalty, war services 'and judicious and enlightened administration'. His Excellency regretted that though the Reform Schemes contained provision for steady and regulated advance there was not that 'whole-hearted cooperation throughout India to make the Reforms as completely effective as he would wish. So do we. So does the Liberal party. So do many who for one reason or another are sitting on the fence and not declaring themselves on one side or the other. 'I am confident, said his Excellency, 'that it is by ordered progress alone that the ideals of India's greatest sons can be realized and I trust that the time is not far distant when all India will combine in proof of her capacity for political and constitutional development based on sound progressive lines so as to fit her for further extensions of the Swaraj she desires to attain'. But the time has probably gone when a policy of mere working of the present Reforms can produce the desired result. It appears from a reply given by Mr. Montagu in the House of Commons that the resolution of the Assembly recommending a curtailment of the ten years' limit with the Government of India's opinion thereon has not yet been communicated to him. Perhaps the external and internal situation in the country has not given the Government of India the necessary time to formulate their views. Nor have they any workable non-official scheme to go upon.

NOTES.

(BY M. K. GANDHI.)
O for Shaukat Ali.

During these days of great trial for me, I have felt the greatest need of Maulana Shaukat Ali by my side. I can wield no influence over the Mussalmans except through a Mussalman. There are many stalwart and good Mussalmans I know. But no Mussalman knows me now and through Shaukat Ali I do. Now I feel that I have to represent him and to speak to the Mussalmans things I used always to reserve for him. I observe that one of my appeals has already been misinterpreted. If Maulana Shaukat Ali was by me, I would not perhaps have needed to write the paragraph relating specially to Mussalmans, probably, if he was in Bombay on the 17th. The disturbance would not have occurred at all. Many things could have been prevented. Indeed, on the 17th if Mir Chhotani had been in Bombay, if Mr. Ahmed Haji Khatri had not been laid up in bed, things would have taken a different turn. But I do not wish to cry over spilt milk. I have introduced Maulana Shaukat Ali in the matter to tell my Mussalman friends that I shall shoulder the additional burden and that I expect them not to misunderstand me. I consider their interests a special trust which I shall not be consciously guilty of betraying. I expect too friends unhesitatingly to tell me wherein I err, and I assure them that I shall make the fullest confession if I am satisfied of my error. Only I warn them sometimes, that as I do nothing hastily and without good grounds, they must not be surprised if I do not easily admit errors. That it is necessary for me to pen this paragraph shows that each has to write about or to the other with the greatest delicacy. It is a torturing performance like walking on thin ice. But we must take facts and things as they are and turn them to the best account.

Good and Bad.

The reader will appreciate the statement that during these four days I have been receiving accounts both good and bad. Non-cooperators injured! Hindus and Mussalmans assaulting Parsis! Parsis shooting them! Christians assaulting those wearing *Khadi* caps or dress! Hindus and Mussalmans assaulting Christians! These bits of information are interspersed with the news that Parsis are saving Hindus and Mussalmans from the other Parsis, some Christians saving Hindus and Mussalmans, the latter sheltering both, non-cooperators at great peril to their lives seeking to bring about peace. It has never been my misfortune to be torn between two powerful and conflicting emotions. And then to guide friends in such a difficult situation, to send them to enter the jaws of Death and yet for me to avoid death! It is the fact that has been my outward stuff, and it is heart prayer that has been my inward strength. On the 17th I felt as if all my strength had vanished. Why was I unable permanently to influence the crowd? Where was the power of *Ahimsa* in me? What was I to do? I could not, I would not, ask the aggrieved parties to seek Government aid. We had no *panchayats* to deal out justice. There was no one I could approach who could bring about peace. I could not and would not organise a trained physical force party. What relief could I give to the sufferers from mob violence? If I allowed myself to be torn to pieces by justly incensed Parsis or Christians, I would only give rise to greater bloodshed. Whilst as a soldier I must avoid no unavoidable risk, I must not recklessly run the risk of being killed. Then what was I to do? At last came the fast to my rescue to soothe my soul. If I may not give myself to be killed through human agency, I must give myself to God to be taken away by refusing to eat till He heard my prayer. For me a bankrupt that was the only thing left. I could not draw upon the people from their innocence. They dishonoured the cheque I presented personally on the 17th. I must now somehow or other reconspire lost credit or die in the attempt. I must draw upon God for further credit to enable me to transact His business. I could only do so by humbling myself, crawling in the dust before him, denying myself the food He has given. I must in a thousand ways show Him that I am in earnest, and if I am not found worthy to conduct His business, ask Him to recall me and refashion me according to my worth and His will. And so I have taken up the fast. The news of the hurt received by co-workers or the hurt received by the combatants no longer perturbs me. For me there is only my own non-violence as my help. If it does not answer, I must not worry. Thousands die in other parts of India and their deaths trouble me but do not worry me. Even so in this case, if I could but do all I know, I need not then fret and fume. This fast then has been to me a penance, purification and reparation. It is also a warning to workers that they may not play with me in the movement. Only those who believe in non-violence need remain in the struggle. It could be conducted without difficulty and complications by a few staunch and true

workers. It can only be harmed by insincere workers though many. Lastly, it is a remedy for hastening peace. But the last is the derivative end. It comes as a result of penance, purification and reparation. It is the credit sent by God.

Workers Beware.

I am receiving remonstrances against the fast. Some have taken up a sympathetic fast. I assure all these that they are wrong. For me fast was a necessity. I was the guilty party, I was the bankrupt. The business of the others is to understand the situation, to rid themselves of violence if any, to spread non-violence among others and believe that the slightest violence must injure the cause. They must take up the *charkhah*, they must promote not merely Hindu-Muslim unity, but they must now promote unity among all communities. Hindu-Muslim unity is not worth a day's purchase if it does not prefer the interests of smaller communities to its own. Christians and Jews in India are not foreigners, nor are Parsis. We must go out of our way to be friendly to them and to serve and help them, above all to protect them from harm from ourselves. The workers must similarly make friends with co-workers. They must not speak ill of them whether they are English or Indian. We must believe in the truth of our cause and in our capacity for self-suffering. We have, at any rate for the time being, announced to the world in the name of God, that we do not propose to harm any Englishman no matter what he does to us. We shall be guilty before God and man if under the cover of our pledge we injure a single English or Indian cooperator.

The Meaning of Peace.

Friends have misunderstood the meaning of the peace that I have referred to in my second appeal. The peace I want has to be made by non-cooperators. It does not mean surrender of principle or policy so as to find a common platform for work. That in my opinion is an impossible task, for the methods of the various groups are so radically different. When one party finds it for the good of the country to enter the councils and another to abstain, there is no meeting ground. But because we differ from one another, we need not behave indecently towards one another, nor need we break one another's heads. The creed of non-violence, while it persists, requires us not to retaliate. I am convinced, that if we can produce an atmosphere of toleration, we can extend our scope limitlessly. Today we are caged by our own doubts and suspicions. We are not sure that the thousands who flock to our meetings will observe non-violence. If we were not so popular, we should make much greater progress than we have made hitherto. And this good-will on our part towards our opponents is an absolute necessity. Let us not talk of the errors and omissions of the Government or its supporters. Let us dispassionately devote our energy, our speeches, writings and action to the working out of our own programme. Let us attain control over the rowdiest element, and we can establish Swaraj immediately.

—Office peons and others have already found a name for the Calcutta Civil Guard. They say a 'Sahel Sabha' is being formed.

THE MORAL ISSUE.
(BY M. K. GANDHI.)

As soon as we lose the moral basis, we cease to be religious. There is no such thing as religion overriding morality. Man, for instance, cannot be untruthful, cruel or incontinent and claim to have God on his side. In Bombay the sympathisers of non-cooperation lost the moral balance. They were enraged against the Parsis and the Christians who took part in the welcome to the Prince and sought to 'teach them a lesson'. They invited reprisals and got them. It became after the 17th a game of seesaw in which no one really gained and everybody lost.

Swaraj does not lie that way. India does not want Bolshevism. The people are too peaceful to stand anarchy. They will bow the knee to any one who restores so-called order. Let us recognise the Indian psychology. We need not stop to inquire whether such bunkering after peace is a virtue or a vice. The average Mussalman of India is quite different from the average Mussalman of the other parts of the world. His Indian associations have made him more docile than his co-religionists outside India. He will not stand tangible insecurity of life and property for any length of time. The Hindu is proverbially almost contemptibly mild. The Parsi and the Christian love peace more than strife. Indeed we have almost made religion subservient to peace. This mentality is at once our weakness and our strength.

Let us nurse the better, the religious, part of this mentality of ours. 'Let there be no compulsion in religion.' Is it not religion with us to observe Swadeshi and therefore wear *khadi*? But if the religion of others does not require them to adopt Swadeshi, we may not compel them. We broke the universal law restated in the Quran. And the law does not mean that there may be compulsion in other matters. The verse means that if it is bad to use compulsion in religion about which we have definite convictions, it is worse to resort to it in matters of less moment. We can only therefore argue and reason with our opponent. The extreme to which we may go is non-violent non-cooperation with them even as with the Government. But we may not non-cooperate with them in private life, for we do not non-cooperate with the men composing the Government, we are non-cooperating with the system they administer. We decline to render official service to Sir George Lloyd the Governor; we dare not withhold social service from Sir George Lloyd the Englishman.

The mischief, I am sorry to say, began among the Hindus and the Mussalmans themselves. There was social persecution, there was coercion. I must confess that I did not always condemn it as strongly as I might have. I might have disassociated myself from the movement when it became at all general. We soon mended our ways, we became more tolerant but the subtle coercion was there. I passed it by as I thought it would die a natural death. I saw in Bombay that it had not. It assumed a virulent form on the 17th.

We damaged the Khilafat cause and with it that of the Punjab and Swaraj. We must retrace our steps and scrupulously insure minorities against the least molestation. If the Christian wishes to wear the European hat and unmentionables, he

must be free to do so. If a Parsi wishes to stick to his *Fenta* he has every right to do so. If they both see their safety in associating themselves with the Government, we may only wean them from their error by appealing to their reason, not by breaking their heads. The greater the coercion we use, the greater the security we give to the Government, if only because the latter has more effective weapons of coercion than we have. For us to resort to greater coercion than the Government will be to make India more slave than she is now.

Swaraj is freedom for every one, the smallest among us, to do as he likes without any physical interference with his liberty. Non-violent non-cooperation is the method whereby we cultivate the freest public opinion and get it enforced. When there is complete freedom of opinion, that of the majority must prevail. If we are in a minority, we can prove worthy of our religion by remaining true to it in the face of coercion. The Prophet submitted to the coercion of the majority and remained true to his faith. And when he found himself in a majority he declared to his followers that there should be no compulsion in religion. Let us not again either by verbal or physical violence depart from the injunction, and by our own folly further put back the hands of the clock of progress.—*Young India*.

SIR H. BUTLER'S MESSAGE.

ADDRESS TO DARBARIS.

EFFECTIVENESS OF GOVERNMENT ACTION.

LUCKNOW, 17TH DECEMBER.

At a darbar to-day Sir Harcourt Butler outlined the policy of the Government:—He said:—My Government was accused some months ago of being repressive. I have met that charge completely with facts and figures and proved that the Government has acted with due patience in spite of deliberate and repeated provocation. It has dealt with agitation under the ordinary law and has maintained order and security with reasonable success. Of late the agitators, whose openly avowed object is to make Government impossible, have entered on a campaign of increased activity. Quite recently the Government received reports from several quarters foreshadowing lawlessness and disorder. The Collector of Meerut reported that civil disobedience had been openly preached at the District Congress at Garh Muktesar, that cloth shops were picketted, that agitation was plainly on the increase and that everything looked like working up to a climax at an early date. The Commissioner of Fyzabad reported that the situation was menacing in the Bara Banki district, where the Deputy Commissioner could not appear without being hooted and the loyal section of the population were frightened and disheartened. A speech was delivered in which the audience was asked by a political fanatic whether they would agree to murder the Deputy Commissioner, and they replied with one voice that they would. The Commissioner also reported that things were menacing in the Tanda sub-division of the Fyzabad district. At Gonda a regular volunteer corps had been instituted with officers. From Cawnpore and Etawah reports came of a recrudescence of criminal intimidation. In Ballia the people were asked to prepare themselves for killing and being killed. Alarming reports were also received from Saharanpur, Aligarh and Gorakhpur.

ON THE VERGE OF SERIOUS TROUBLE.

New all these reports reached the Government within three or four days. It was quite clear that we were on the verge of serious and widespread trouble. The Government decided and decided unanimously to apply the Criminal Law (Amendment) Act of 1908, Part 2, to the whole province at once, and to issue instructions to Commissioners and District Officers to take all measures under the law necessary for the preservation of order and protection of loyal and peaceful citizens. This was followed by an open defiance to the Government, signed by over 70 individuals in the "Independent" newspaper. As you are aware, the ringleaders have been arrested.

ACTION TAKEN HAD EXCELLENT RESULTS.

I do not propose to deal with individual cases, some of them are still under trial. I will only say this that all the reports I have received from different parts of the province show that the action taken has had excellent results and has restored confidence to loyal and peaceful people. Indeed there is a feeling of general relief. The Commissioner of Fyzabad reports that there has been a great improvement since I last wrote. The police who had resigned are now applying to be taken back. The Commissioner of Agra writes the present Government policy appears to be generally welcomed. The Commissioner of Gorakhpur says there is no doubt that the Moderate party, not only welcome the arrests but in some cases are jubilant over them. The Commissioner of Meerut reports that the action taken had been hailed by all loyal persons with the greatest relief. He adds our friends and the much harried police are in much better hearts and the non-cooperator is no longer looked upon with dread by them. The Commissioner of Lucknow attributes the settling down of the Hindu population and especially the cultivating classes largely to the recent action of Government. A reassuring report has come from Aligarh. The situation is still critical, but I think that it is well in hand, and I am convinced that if a policy of firmness is pursued, and pursued steadily for some time, we may reasonably hope to break the back of a conspiracy which openly avows its intention of trying to do away with Government and openly defies the law of the land.

WHAT NON-COOPERATION HAS ATTAINED.

Consider the position gentlemen. What have the Congress and Khilafat movements done? Satyagraha, which Mr. Gandhi himself pronounced to be a Himalayan blunder, ended in disgrace. The attempt to boy-

cott colleges and schools failed signally. It did not affect in this province one per cent. of the students and scholars. The attempt to boycott the law courts was wholly unsuccessful. The appeal to surrender titles given by and offices held under the Government fell on deaf ears. The efforts to seduce soldiers and policemen were made in vain. But with each successive failure they have sown wider the seeds of racial hatred and the spirit of lawlessness. The results cry out against them and their work. Their hands are dripping with innocent blood, and the cries of ruined homes and ravished women have gone up to heaven. This is the end of self-government attained by non-violent revolution, an idea wholly fantastic and chimerical. As is usual when Government takes vigorous action, there is a body of critics who have no experience or sense of government, and who are frightened by action. They seem to think that law and order keep themselves. The truth is far otherwise. Law and order are mainly kept by force, and that with difficulty. They are very easily upset. You have had experience of disorder in Southern Oudh, in which there was an orgy of violence, rapine and arson. I do not hesitate to tell you that if the Government trifled with the present situation, you would probably soon find your lives, your property and your honour in danger. The objection that action has been taken without warning is quite unfounded. More than once I have publicly declared that this Government would not tolerate disorder or intimidation. The aggressors are those who violate the law.

GOVERNMENT WILL NOT DEPART FROM LIBERAL POLICY.

While my Government is determined to use all the powers necessary to maintain order and to protect law-abiding citizens, it will not depart from the liberal and progressive policy which it has hitherto pursued. It is our deep concern to carry forward the great experiment in self-government which has been made towards the goal which has been held up. It is our deep concern to remove legitimate grievances, to spread and improve education, to increase the material prosperity of the people. They are enemies of India who make trouble at the present time. They are the party of reaction. For the final test of reforms will be the ability or inability of the new Governments to maintain order against the force of anarchy. But something more is wanted than a liberal policy and firm administration. Active propaganda is essential. We must rally our friends. The great political philosopher, Burke said, "when had men combine the good must associate." It is for this purpose that the Aman Sabha movement has been inaugurated. The movement is not many months old, but already some seven million pamphlets and leaflets have been distributed. The enrolment is now about 1½ millions. Funds have been subscribed to the extent of 2½ lakhs of rupees. Lecturers have been employed. Social service has been encouraged. Cheap grain shops, cheap cloth shops, weaving schools, magic lantern lectures, contributions to libraries and various works of public utility have been carried out. At the Jhula fair at Ajodhya, the members of the Aman Sabha assisted the pilgrims in many ways. A good beginning has been made, and I have distributed rewards to many of you present here. I thank you for your good work. But let us make further efforts. You want more members, more money, more lecturers, and more organisation.

HEART OF THE PROVINCE UNTOUCHED.

I see before me to-day, and I respectfully welcome, our brave soldiers who have fought for India and for the Empire on many fields. I see also the leading representatives of the wealth and brains of a large part of the province. Indians' blood and treasure have been spent freely during the war. Let India's treasure and India's brains be spent in securing the blessings of peace and the prevention of bloodshed. I charge you gentlemen that you support the local officers in the heavy burden of responsibility which rests upon them now. The heart of the province is untouched by the sinister doctrines of revolution. The people want to live their lives in their own quite honourable way. My last message to you to-day is this:—Go back to your homes and reassure all men that the Government will protect them and will do all it can to promote their happiness and prosperity.

*Non-Co-operation and Missions

By Mr. L. S. DUDLEY, B.A.

(Australian Church Missionary Society)

An address given at the Hyderabad Missionary Conference

I have been asked to speak on Non-Co-operation and Missions; not simply on Non-Co-operation. My task will be to show in what way this movement affects missions, and how missions respond or ought to respond to it. We do not think only of foreign missions, but of all those agencies and efforts of the Church in India which aim at bringing into the discipleship of Jesus Christ those who are not already disciples, and at building up Christian character and a Christian Church in the infant Christian community.

In thinking of Non-Co-operation, we shall not look at other countries and other ages, where the same political phenomena may be seen; but only at the movement which is at present going on in India. We must not judge it entirely by its best (its ideals) or entirely by its worst (its methods and effects); but just as a person who wishes to judge the value of Christianity will look first at Christ, and then at what is involved in following Him, so we must look first at the ideals and principles of Non-Co-operation, then at all that is involved in the attempt to attain its ideals and to follow its principles.

The causes of the movement are closely connected with the new Western education and civilisation, and with the newly-found national consciousness, which in its turn is largely due to Western education, etc. Education has set free a great reserve of dormant energy; this new energy takes many forms; there are many new resentments, new plans. In earlier days both the European and the Indian used to take for granted that the European should receive preferential treatment with regard to salary, justice, social status; etc., but now-a-days any such partiality is fiercely resented. Westerners have done many things, either consciously or unconsciously, to wound the feelings of Indians. Where there was formerly obsequious humility, there is now a self-respect which often degenerates into touchiness and an overreadiness to see an injury.

There are also important political reasons for the Non-Co-operation movement. The Indians have asked for co-operation and partnership in the government of their country, and though we may say that the Reform Scheme, and the request has been generously granted, yet the extremist leaders complain that it has been but tardily and incompletely granted. There is still a good deal of power vested in the Secretary of State, the Viceroy, and others who are responsible to the British Parliament rather than the Indian people.

I have sometimes seen a little boy ask his mother for a piece of cake, and receive a piece smaller than he expected in his disappointment and wounded dignity, he threw back the despoiled piece, and would have nothing to do with it. At the first glance, India may seem to resemble this petulant child. But does she? Can we still think of Great Britain as a mother and India as a child? I prefer to believe that the two nations stand equal in the sight of God and of the world.

And so the Non-Co-operation movement springing from resentment, disappointment, and national ambition aims at complete autonomy, independence, "swaraj"; i.e., the rule of India by Indians on behalf of the people of India.

There is idealism also in the methods advocated for the reaching of this goal. The great method is to be self-denial, self-sacrifice, mildness, non-violence. There may be force, but not physical force—overwhelming persuasion, not compulsion. They use the word "soul-force." Common warfare involves taking

many things by force. Non-Co-operation disclaims both force and taking; it refuses to receive certain of the benefits of the British Government and of Western civilisation. For instance, lawyers and litigants are to boycott the law courts; merchants and consumers are to boycott foreign cloth; titles are to be refused and returned; students are to be withdrawn from schools and colleges, and the citizens of India are neither to vote nor seek election under the new Reforms Scheme.

But what do we see when we look closer at the movement? We see that in actual practice non-violence and soul-force are largely confined to backstairs of the idealistic few. There has been violence and compulsion on every hand. The present Moplah outbreak, with all its fanaticism and brutality and stirring up of race-hatred, can be traced to Non-Co-operation propaganda. When violence breaks out, it is no doubt a disappointment to Mr. Gandhi, and he hastens to urge milder methods. But when a man throws gunpowder into a fire, he cannot blame either the gunpowder or the fire, if an explosion takes place. Non-Co-operation is an effective way of showing contempt to the Government, and of lowering its prestige. And it is criminal ignorance on the part of the Non-Co-operation leaders, if not hypocrisy, not to see that this lessening of Government prestige leads inevitably to lawlessness, violence, and rebellion.

Looking at the method of self-sacrifice, we see it is practised mostly by the young, and often under a form of persuasion which amounts almost to compulsion. We see that the boycott of foreign cloth involves the burning of material which would literally clothe the nakedness of many in famine areas. We see that, in propaganda, history is often ignored and falsified, and only the bad elements of British rule and character are brought forward.

Now, Christian missions, in so far as they are true to their Master, must regard character as of primary importance, and the form of government as only secondary. It matters more what a man is, spiritually and morally, than how he is governed. The Church has never abandoned the policy of non-participation in political rivalries without grave danger to her spiritual life. But, on the other hand, the Church asserts her right to speak on all matters in which right and wrong are involved. Moreover, the great Christian ambition, the ideal of the "Kingdom of God," is that the Spirit of Christ should be paramount in every department of human life—social, commercial, political, etc.

Even if Christian missionaries desired to have nothing to say about the Non-Co-operation movement, yet they could not avoid feeling its effect. For the movement, desiring as it does to draw more freely on the intellectual and spiritual resources of India, involves an increased unwillingness to accept or even hear of the "foreign religion." We may point out that the Founder of Christianity was a native of Asia; that the Christian Church was planted in Malabar before it came to England; that the vast majority of Christian preachers and teachers in India are Indians; that the control of the Indian Church is now largely in the hands of Indians. But in spite of our efforts, the impression remains that Christianity is closely connected with Western civilisation and British rule. It is indeed true that Christians are more often acquainted with English, and more often adopt English dress, than non-Christians of the same class; that Indian Christians, as a class, are more loyal to British rule than any other community; that converts to

Christianity tend to seek protection and help from English Christians. These, and other facts, confirm the Non-Co-operation in his belief that his protest against the British Government must involve also a protest against Christianity.

I may here bring forward an interesting parallel from local Christian politics. About three weeks ago I was present at a committee meeting of the National Missionary Society. After the ordinary business was ended, a proposal was brought forward, that the Hyderabad Missionary Conference should be asked to accept one or more representatives of the N. M. S. Two young educated Indian laymen, both of whom have always identified themselves with the movement towards independence from western control, were prominent in bringing forward this proposal. But I understand that, they represent the more advanced and independent lay opinion. They felt that, if the N. M. C. decided to educate its members in matters concerning the Christian Church in India, it should not ignore Indian lay opinion. They felt that the time had passed for foreign missionaries to meet merely among themselves to decide the destiny of the Church in India. They quite understood that Indian ordained clergy were also members of the N. M. C., but considered that they only represented the official side, and that the clergy and the laity were bound to see many problems from different points of view.

I pointed out that the appointment of one representative would not have the result which they desired; and that the appointment of many lay representatives would so overburden the M. C. that it would be impossible to continue. They saw the difficulty, and suggested that the M. C. might arrange special meetings or conferences, in which foreign missionaries, Indian clergy, and Indian laity should discuss fully and frankly, and in the spirit of equality and Christian sympathy, the important problems of the Christian Church in India—e.g., the various Union proposals.

Now I regard this move, which is not at all new or unconsidered, to be very significant in view of to-day's discussion on Non-Co-operation and Missions. I believe that one of the root causes of the N. C. O. movement is the disappointment arising from the refusal or tardy granting of a demand for fuller co-operation. In my opinion, it is our duty to forestall the second, undesirable, stage by responding generously to this demand.

As we look into the future, we see that the foreign element in missions is decreasing in proportion to the magnitude of the work. Non-Co-operation cannot, of course, be a permanent part of Indian political life; it must either succeed, or being found unsuccessful, be abandoned. But if, in the future, any such anti-foreign movement recurs, we may reasonably hope that Christianity will no longer be regarded as one of the foreign elements to be boycotted.

We foreign missionaries are not here to champion any imperial ambition, but as messengers of Christ and His Gospel. The Non-Co-operation movement may be so "successful" as to involve some great national or political disaster. But, as Dr. Stanley Jones recently pointed out to some of us, every external disaster can be an occasion of victory to the true disciple of Jesus Christ. As British patriots, we might refuse to contemplate the loss of the fairest jewel in Britain's crown. But as servants of the Crucified, we can bear with equanimity anything which does not involve unfaithfulness in

the heart of the Church, which is the defiling of the Body of Christ.

One point, which I have not yet mentioned, is illustrated by the following extract from a book-advertisement in a recent daily paper.

"To be in subjection to a band of foreign rulers, if Seeley's historical maxim be true, cannot but lead to national deterioration. This is why the need for independence is so immediate. This is why it cannot be postponed. The verdict of the most sober English historians is this, that India, without a single hand being lifted to strike a single blow, can determine her own destiny. The sheer weight of numbers, three hundred and twenty millions against a few thousands—is so great, that if these numbers could be spoken with one mind, their will must be carried out."

It is implied here that, if the three hundred and twenty millions of India could only express themselves, they would be almost unanimous in their decision.

If this were so, then it would most certainly be the duty and privilege of the British Government to hand everything over just as quickly as possible. We all know that, individually, good government is no substitute for self-government. I would never allow another man, though he were far wiser than I, to take away my freewill and put his wise will in its place. But India is certainly not unanimous in desiring the cessation of British rule, though it is difficult to guess to which opinion the majority inclines. There is still less unanimity in the second, more important question, into whose hands the retiring driver should put the reins of government. Recent events seem to show that Hindu-Muslim unity is not by any means an accomplished fact, and that a government consisting of those two elements would not run very smoothly. Again, there is the great out-caste community, who have many privileges under British Government which they never had before, and

which they would be unlikely to retain, if the British Government were to cease. We call it "British," but we should not forget that the I. C. S., etc., form but a small percentage of the personnel of the Indian services.

We do not look into the future with any feeling of despair, though we dare not prophesy. Complete "swaraaj" must come, sooner or later; the British Government is pledged to the policy. Let us thank God for the growing self-consciousness of India, and for her desire for self-expression, self-government, and for development along indigenous lines. Let us thank Him, too, that in this movement of Non-Co-operation the method advocated is one of self-sacrifice and discipline. But let us also, in so far as it is consistent with our position as Christian missionaries, use all our influence to counteract the blindness, the racial bitterness, and the violence from which Non-Co-operation seems powerless to free itself.

Hyderabad, Deccan.

Reminiscences

XVIII

The Church Waking Up

Our people at Rangoon took heart and rallied round their pastor as that first year advanced, in a really self-sacrificing spirit. They tackled the debt, and bore all the burdens that were laid upon them in a most cheerful spirit. The congregations and Sunday-school increased largely in number. The ordinary revenues of the church showed decided improvement, month by month; and when we came together for our first attack upon the debt, the people rose heroically, and made a fine first subscription towards paying it off. I borrowed a large black-board from some quarter, divided up the surface into squares, a few of which represented Rs. 100 each, a larger number Rs. 50 each, still larger Rs. 25 each, and the largest number representing Rs. 10 each, as the subscription for the year towards the payment of the debt. There was little or no shrinkage; and when we came together for our anniversary meeting, March 25th, 1881, the treasurer was able to make a very satisfactory report; and on that same occasion, we took up another subscription for the next year, utilizing the blackboard to good advantage, as before. And so it was every succeeding anniversary, until the whole original debt was paid off, besides a considerable amount which had to be used in oiling the timber church and paragonage outside, and painting inside, etc.

Better still was the abundant blessing which God gave in connection with the spiritual work of the church. Conversions occurred right along through the years. And while I firmly adhered to my "declaration of independence," that I would never go on board a ship to ask for a collection, I am glad to say that free-will offerings from more than one ship graced our hearts and made to find his Promissory Note taken up and duly cancelled. It was not the only occasion on which I learned spiritual good from the church were ready to show their gratitude by sharing with us some of their carnal things.

How the Lord Helped Us

In connection with the payment of debt, we had several marked interpositions of Divine Providence to help us out. For instance, one gentleman who at the beginning had loaned the Official Board Rs. 5,000 at 6% interest, boasted one day that they had to come to him, an "unregenerate sinner," to do what professing Christians were not willing to do. A kind-hearted Englishman, Mr. B., one who feared God and loved the Saviour, overheard this boast. He said nothing at the time, but within a day or two, he communicated with me to the effect that he had Rs. 5,000 which he was willing to lend me without interest, to take up that Promissory Note bearing 6 per cent interest, on the condition that, if unexpectedly at any time, he should need the amount (or any considerable part of it) to take himself and family to England on account of health, I should make it my special aim to provide him with the amount needed. In less than a week, I think it was, the creditor was greatly surprised to find his Promissory Note taken up and duly cancelled. It was not the only occasion on which I learned that Christian men could be found who were ready to do what was right and proper, without any special desire to benefit financially by what they were doing.

On a certain day, some time later on, I was unexpectedly notified by this good brother, Mr. B.—, that he would be leaving Rangoon the following Saturday for England, and it would be necessary for him to have not less than Rs. 3,000 before then, in accordance with the arrangement we had made. Where was I to get this Rs. 3,000? I positively had not the slightest idea; but the matter was committed to the Lord, and I felt perfectly at ease concerning it, believing that deliverance would come. I gave a great deal of personal attention to the Sunday-school; appointed myself Sunday-school superintendent; and a great deal of the early success of the work of our church in Rangoon was due to the exceptional interest taken in the

work of the Sunday-school. Of its two hundred children, I was able to boast that I knew both the Christian and surnames of every one of them. I made it a practice that the home should always be visited as soon after the Sunday as possible, whenever the child or children from that home were absent from the previous Sunday-school session. Close, personal interest of this kind, apart from the good which resulted to the children, helped to win the hearts of the people; and the opportunities which it afforded of getting into heart-touch with parents were most helpful.

On the day referred to in the previous paragraph, my wife and I called at a home, where one of the children had been absent the previous Sunday from Sunday-school. The father, an Australian, attended our church, but was not a member. His four children belonged to the Sunday-school. On calling, we found his wife at home, with whom we had a pleasant visit. She was much gratified that we should be so interested in her children as to call to inquire why one of them had been absent from Sunday-school. We were getting into our *ticcaghari*, when Mr. R. stepped up for a greeting, and we talked for a moment or two. He then asked: "How is the church getting on financially?" I replied: "Very encouragingly." "So my wife informed me, you said the other evening in church," he said. "But," he continued, "I have had the impression that I ought to offer you Rs. 3,000 now in the Bank of Bengal, believing that you could use it to good purpose." "Well," he said: "you seem to be getting on very well, and perhaps you don't need it. But it is there; you can have it at any time you want it, without interest. It was not a difficult matter for me there and then to say from my heart exultingly, 'Praise the Lord!'" Before the Saturday arrived, the Rs. 3,000 for which Mr. B. asked, in part payment of his loan, was in his hands. The good man who lent it was profoundly impressed when I told him the full story. It solemnized us all to reflect that God was in such close touch with His work and workers.

Among the Military

After our plans were in systematic operation for aggressive evangelistic work, the way was opened for me to hold a Friday evening meeting among the men, women, and children of the Middlesex Regiment, or 7th, as it was also known. The commanding officer, Colonel Colquhoun, was devoted to the interests of his men, and set an example to all commanding officers that might profitably be followed. He never failed to be present at the Friday meeting. My custom was to have tea with him and a time of prayer at his bungalow, from which we came directly to the room in barracks where the meeting was held. The Colonel was an enthusiastic temperance advocate, and I venture to say that there was a larger proportion of total abstainers in his regiment than in any other regiment in Burma at the time. He ordered large quantities of Christian literature of every kind from England, for free distribution among the soldiers and their families. I never heard him pray in public, nor did I ever hear him speak of his personal spiritual relation to Christ; but he had a large measure of the spirit of Christ, and, in his disinterested effort to do good, he set an example that many loud professors of conversion might follow with advantage.

When I arrived in Rangoon, Sir Charles Atchison was Chief Commissioner of Burma. He knew Dr. Thoburn very well, both at Calcutta and Simla, and he was kind and gracious to me, and much interested in the work we were doing. Shortly after, he was succeeded by Sir Charles Bernard, who was still more intimately acquainted with Dr. Thoburn; and he became a substantial helper of our work in Rangoon.

(To be continued)

J. E. R.

Dr. Robert E. Speer in Western India

To help those who live in the midst of the difficult and perplexing problems of Indian life to-day, what more encouraging words could Dr. Speer have spoken than he did to the Indians and missionaries gathered together for conference recently at Parhadia, Kolhapur State? Out of "great tribulation," said he, comes the reward we seek; and were it not for the hindrances and the discouragements, the suffering and pain, there would be no "white robes" of encouragement, joy and gladness. Not one act done in the name of Jesus, not one word spoken for Him, does God allow to be lost.

A Message to Discouraged Workers

We must not be overwhelmed by discouragements, but endure to the end and God will reward, said Dr. Speer. Some years ago, a man in Brazil had been working long and hard. He longed to see the homeland and the people he loved, so he tramped many weary miles to the coast, only to see the steamer sail away without him. It meant that he had to spend a month in that coast-city waiting for the next steamer to carry him home. One day he was walking in a region unknown to him. The sun was nearly setting and he realized that he was yet far from the city. As he was hastening on, before darkness fell, he noticed that the sand stuck to his boots and hindered his progress. He resented this and kicked at the sand, for darkness was coming and he must reach his destination. But he noticed that the sand was different from ordinary sand; so he examined some and put it in his pocket. When he reached his room he placed the sand in his trunk. The month passed and he returned to the homeland. Taking the sand from the trunk, he had it examined in the laboratory. As he had suspected, he had chanced upon a deposit of great commercial value. Had he not been hindered in his progress, had the sand not stuck to his feet, he would never have noticed it, or come to realize its worth. Afterwards when a company was formed and the sand was put on the market, he was glad he had been hindered. So shall we be glad, said Dr. Speer, when, after endurance, we find the rich deposits of God's reward. "We triumph in our troubles"; says St. Paul, "for trouble generates fortitude; fortitude produces the courage of the veteran; endurance moulds character; and character inspires hope—hope which never disappoints us, since God's love floods our hearts through the Holy Spirit".

The Pulsating Presence of Christ

Important as the creed is, continued Dr. Speer, another and greater need is a more vital sense of the pulsating Presence of Christ in the life of every individual. Does He live in each one of us, actually making all things possible? Do we accept Him, moment by moment, through an ever-present faith, so that we radiate His Presence? What of Peter, John and Paul? Christ, was as real to them after His resurrection as before. He was so real, so vital to each one of them, that all things were possible. He can be equally real to each one of us, if we but accept Him as they did, and make Him vital, warm, pulsating in our lives. The Church will then grow, for Christ will reign supreme in the life of each member.

India's Demand for Moral Superiority

Not only must Christ reign supreme in the daily lives of church members, Dr. Speer insisted, but the church must have a higher, clearer, moral superiority; else she cannot grow. How great this need is in the Indian church to-day! Those outside the church look to

find in her all that is purest and noblest; and unless those inside make her so, this will never be found. The fair-minded Mohammedan has apologies for Mohammed, but the figure of Christ stands pure and unspeckled down through the centuries. Those who aspire after that character of love and purity must make the church pure and clean, in order that she may accomplish her ideal; in order that East and West alike may be filled with His radiating Presence. Everywhere in the Christian church the chief need is a higher personal standard of living. One may think that Christ is very real, but unless one's experience of Him grows; unless we are nearer to the Kingdom of Heaven in our own hearts, day by day, His church will not grow. Can each one say: "I know Him better this year than I did last"? Can each one say: "The standard of my life is bigger, larger, truer than it was six months ago"? The Indian church needs every day to manifest the moral and spiritual stature of Jesus Christ.

Christ the Source of Strength and Courage

Do our hearts falter, as we think of these things? A few days ago, we heard a story of an army surgeon in the world-war who had labored in a field hospital until his leave was long overdue. He was wearied to the breaking point; and when his "relief" finally arrived, he broke down and was unable even to vacate his quarters. While in this condition, a fresh "drive" on that sector resulted in a large influx of wounded men. An orderly brought a request for help from the surgeon in charge. The sick surgeon replied: "I can't help him. To save a dozen lives, I couldn't dress a wound to-day." As the orderly turned to go, he remarked: "The first man they brought in had been crucified." A sudden vision came of the Saviour of mankind on the cross; a sudden sense of His Presence gripped the weary surgeon; and without a word, he walked to the hospital tent, there to labor at his life-saving task for a day and a night without cessation. Totally insouciant without the power of Christ, an instant's communion with Him gave the strength that no appeal of human need could call forth. To all who have felt the surge of power, in answer to communion with Christ, the very helplessness without Him and the very insouciance that drives us to Him, become a joyous experience. In the hard moments, we feel most surely the Hand of the Master:

"Easier burdens I alone might lift,
Glorying in my strength of mind and hand,
If so I might achieve as I had planned.
But, failing this, much have I learned
about Thee.
Kind Lord, I thank Thee most for the
stern gift;
Such work as this I cannot do without
Thee."

—Dnyanodaya.

The Beautiful Gate

Rev. J. H. JOWETT, D.D.

"Consider the lilies."—Matt. vi. 28.

Anyone who reads the New Testament story of the life and teaching of Jesus sees, how real and constant was the Master's communion with God through the outer world. Nature was a spiritual medium. But it was more than a transcript of a will. It was more than a mystic writing. It was more than a wonderfully vital symbolism. Nature, and everything in nature was a gateway through which the invisible became visible, and the Eternal manifested Himself in time. Nature not only told Jesus something about God. In nature He went forth to meet God, and God came forth to meet Him. Natural beauty was a highway, and, in some

royal procession, it was filled with the advancing glory of the Lord—"the whole earth was full of His glory."

No one had ever thought and spoken about nature as Jesus did. Our scholars can find no other words to compare with His. Dr. Abbott says they "cannot be paralleled either in Hebrew or pagan literature." And Dr. Bosanquet doubts "whether such disinterested apprehension of floral beauty can be found outside, or prior to, Christian intelligence." One is glad to see that crown among the "many crowns" worn by our Lord; but even this crown is brighter than Dr. Bosanquet suggests, for our Lord's delight in flowers was much more than a "disinterested apprehension of floral beauty." The beauty was the outer garment yelling a wonderful presence. No words can describe the intimacy of the spiritual communion which Christ discovered in the flowers of the field. A lily was an apocalypse; God was manifest in matter. That was the wonder of it; the living thing was alive with God.

So we are to "consider the lily," and every other lovely thing in nature's world. And we are to reverently stand before nature as though, through its splendid roads, a King were advancing towards us in royal pomp and glory. We are to assume an alert yet lowly receptiveness, if perchance the King may step at our door, and may ever enter under our roof. To get the right attitude toward nature is to lift up the gate, and the King of Glory shall come in.

Two quotations show two very different men standing before nature in the blessed experience of spiritual communion: The first is from a letter which Horace Bushnell wrote to his wife, from Lake Waramaug: "I have had some delightful times since I came here, such as I never had before. I never so saw God, never had Him so broadly, clearly cut... I never thought I could possess God so completely." Let me add to this another from a letter written at Niagara: "Verily my soul revelled within me to-day, as never since I was a conscious being, in the contemplation of this tremendous type of God's eternity and majesty. I could scarcely stand; such was the sense it gave me of the greatness of God." The second man I want to quote is Charles Kingsley, so very unlike Bushnell in many things, and yet so alike in the firm and bracing strength of their spiritual communion. He is writing to a young fellow who has sought his counsel: "Study nature—not scientifically—that would take eternity to do it so as to reap moral good from it. Do not study nature for its own sake, but as the countenance of God. Try to extract every line of beauty, every association, every moral reflection, every inexpressible feeling from it. Adore God."

Some may be more expert than others in the spiritual discernment of nature's great secret, but it is a road which we may all travel; and the more we exercise ourselves, the greater will be our gains; and very surely the joy of the Lord will be our strength.

The New York Bible Society presented to President Harding a Bible to the Disarmament Conference. The Bible is beautifully bound in Morocco and with large type. It is one of the finest copies of the scriptures published, and engrossed on the outside within a panel, as follows: "This Bible is presented to the Conference for Limitation of Armaments and is dedicated to the promotion of good will among the nations by the New York Bible Society. November 11, 1921."

Clever men, are as common as blackberries: the rare thing is to find a good one.—Thomas Hazley.

Boy Scouts and Church Attendance.

EDITOR, THE INDIAN WITNESS:—

In a comment on the communication of your correspondent, "C. J. P." regarding the activities of a certain Scoutmaster in compelling attendance at a Church of England service, published in your issue of 2. I venture to call attention to the unequivocal declaration on this subject contained in the Scout Manual, "Scouting for Boys", by Sir, Robert Baden-Powell, the founder and Chief Scout of the movement.

"The following pronouncement by the Governing Council on the subject of religious observances sums up the policy which has guided the Scout movement from its inception:—

(1) It is expected that every Scout should belong to some religious denomination and attend its services.

(2) Where a troop is composed of members of one particular form of religion, it is hoped that the Scoutmaster will arrange such religious observances and instructions as he in consultation with its Chaplain or other religious authority, may consider best.

(3) Where a troop consists of Scouts belonging to various religious bodies, they should be encouraged to attend the service of their own denomination and *Troop Church Parades should not be held*. When in camp any form of daily prayer and of weekly Divine Service in such a troop should be of the simplest character, attendance being entirely voluntary, and any boy whose parents object should be exempt from attendance.

(P. 230 of the 1920 edition.)

The italics in the above excerpt, which are mine, might well be called to the attention of the mistaken Scout officer referred to by your correspondent.

I would also point out that this principle and law of the organization should be clearly understood and followed by all missionaries, whether working among Christians or among non-Christians. No other way is fair to the Scouts and their parents, or loyal to the authorities and the founder of the Movement.

B. O. H.

Book Reviews

Amos, Prophet of a New Order, by Lindsay B. Longacre, Methodist Book Concern, New York, 75 cents net.

A text-book study of Amos in thirteen lessons for adult Bible classes and teacher-training groups. One of the attractive and thoroughly useful volumes in the Life and Service Series.

The author has sought in this book to answer the questions, (1) How far do the subjects discussed by Amos concern us to-day? and (2) How far do his words apply to present-day conditions? The studies do not follow mechanically the order of the book, but each chapter deals with various sayings of the prophet bearing on the same subject. This permits an orderly treatment of the teachings of the great prophet. The popular style of the author makes the book of special interest.

Training World Christians, a Handbook in Missionary Education, by Gilbert Loveland, Methodist Book Concern, New York, \$1.25 net.

Missionary education is an essential in Christian development. The stamp of that world-embracing word and message "Whosoever" is one of the sure marks of a Christian. This book aims to present world-views of opportunity and obligation, and to interpret in terms of personal responsibility and service the great command of Jesus: "Go ye and make disciples of all the nations."

Book Received

The Synoptic Gospels and the Book of Acts, by D. A. Hayes; The Methodist Book Concern; New York, Price

The New Testament Epistles, Hebrews, James, First Peter, Second Peter, Jude, by D. A. Hayes; The Methodist Book Concern; New York, Price \$2.50.

Amos, a Prophet of a New Order, by Lindsay B. Longacre. Published by the Methodist Book Concern, New York; price 75 cents net, 80 cents by mail.

Socialist Rebuilders, by Charles Reynolds Brown, Dean of Divinity School, Yale University. Published by The Abingdon Press; New York; price \$1.25 net.

The Meaning of Education, by James H. Snowden. Published by the Abingdon Press; New York; price 75 cents net.

The Cradle Roll Manual, by Jessie Eleanor Moore. The Methodist Book Concern; price 65 cents net.

The Opinions of John Clearfield, by Lynn Harold Hough. The Abingdon Press, New York. Price \$1.25 net.

Training World Christians, by Gilbert Loveland. The Methodist Book Concern, New York; price \$1.25 net, postage extra.

How to Teach by Jay S. Stowell. A. Guide to Teachers. The Methodist Book Concern, New York; price 20 cents net.

Journalism.

"No game affords more pleasure than the writing game," Mr. William Ellsworth, former president of the Century Company, told the students of Goucher College recently in a chapel address. "Yet there is only one person in 50,000 who is classed by Who's Who as an author. They are such writers as Winston Churchill, Booth Tarkington, and Edith Wharton. Their books are in our libraries.

"There are no schools of authorship," said Mr. Ellsworth. "The only way to learn how to write so that anybody can read it is to write. College helps one to differentiate between the good and the bad in literature and teaches the technique of writing, but it cannot make an author. Shakespeare would have been heavily conditioned had he attempted to enter the Freshman class at Oxford. At present, the showing of collegiate authors is better than formerly. Out of forty-two of the best present-day writers, twenty-six went to college, and five of the twenty-six were graduates of Harvard. But, as one great writer said, 'Colleges are places where pebbles are polished, and diamonds are dimmed.'

"Choose an effective title for your story," Mr. Ellsworth advised.

"It will mean a great deal. Howells took lines from Shakespeare for his title such as 'The Undiscovered Country' and 'A Modern Instance'. Churchill has a peculiar partiality for the letter C, as 'The Inside of the Cup' and 'The Crisis'.

"Poetry," declared Mr. Ellsworth, "is worthless, unless it is written to free the writer of an emotional burden. The art of writing poetry cannot be taught.

"The average prose writer's first book appears when he is twenty-nine; the average poet's first verse when he is twenty-five. There is no greater joy than the appearance of the first baby. It is the coming of the first baby. It is the second book, however, that establishes a man as an author.

"In the writing game, journalism is the real touch down. Perseverance and sincerity are the secrets of success. He who has within his soul the love of books can laugh at poverty and misfortune."—Selected.

A Biblical Cake

- 14 Cups of 1 Kings, IV, 22 (12th word).
- 1 Cup of Judges V, 25, (last clause).
- 2 Cups of Jeremiah VI, 20.
- 2 Cups of 1 Samuel XXX, 12 (16th word).
- 2 Cups of Nahum III, 12.
- 2 Cups of Numbers XVII, 8.
- 2 Tablespoons of Proverbs XXIV, 13.
- 1 Pinch of Leviticus, II, 13.
- 6 Of Isaiah, X, 14.
- 1 Cupful of Judges IV, 19 (26th word).
- 2 Teaspoons of Amos IV, 5.
- Season to Taste with II Chronicles IX, 9.

Note.—Half the above quantities makes a good-sized Cake.—Selected.

A Testimony

Through *The Indian Witness*, I would testify of the faithfulness of God, whose goodness and mercy have followed me fourscore years, sixty-four of which, without a break, have been passed in India, where I landed with my regiment, the 35th in 1857. Especially would I testify to the visible tokens of His love to me from the day, when by His grace, He enabled me to openly confess Him on my knees in the barrack room, as a private soldier, at Mhow on Feb. 8, 1876. Each time I view the past years of my life, His loving kindness becomes more apparent. The portion of His Word from which I received the necessary strength on that occasion, was a text I happened to read in Bogatsky's Golden Treasury, "O taste and see that the Lord is good; blessed is the man that trusteth in Him"—Psalm 34:8. Through the fear of man, I had been praying in bed for a long time. In soliciting the favour of the publication of this experience my object and prayer is, *The Glory of God only*."

GEORGE COLLYER,

CAPT. (Retired)

No. 4 Kamal Mansions

Nov. 23-'21.

COLABA, BOMBAY.

Our Personality

Has it ever struck you how wonderful it must have been for Paul to be so definitely wanted by God? We are all separate individuals, with different personalities, but just as it is a different workman who builds the straight wall and the curved arch, so it is a different personality that is needed for a special work in the Kingdom of Christ. He uses the difference between you and me for some particular purpose. The individual is necessary for the Kingdom God wanted Paul's power of leadership and passion. Paul was not called to work he could not do. His personality, his leadership and passionate zeal were necessary to God. Your special gift is needed. That gift is it which guides you to your particular vocation—the work that without you would be undone and that no one else could do!

—Selected.

We faint in the human frail fashion. And reason when we should trust. But He who knoweth our weakness Remembers that "We are but dust." He carries the weak in His bosom, This fills my heart with praise, And I hear the Spirit whisper "Thy strength shall be as thy days."

—Catherine B. Masten.

TRAINING SCHOOL FOR VILLAGE TEACHERS.

(Hoga--Bunjib)

(1) Purpose of the School.

The training of teachers for Village Primary Schools, who will be able not only to teach the regular school subjects and Bible effectively, but who will be equipped to help the Christian villager in practical ways. It is for this reason that Agriculture and village home industries are taught. Anything which will improve the economic status of the Christian villager will help greatly to his self support.

Pupils also receive practical training in the conduct of worship, Sunday Schools, evangelistic work and giving so that they may assist in the up-building of the Church and serve as pastor-teachers where such services are required.

Great emphasis is laid upon the development in the pupils of self-reliance, initiative, a sense of responsibility, the dignity of labour, and a spirit of consecration and service. Efforts to develop these qualities are made through the regular classroom work, Bible teaching, Christian service, a measure of self government, ^{their manner of living} and labour contributions toward the cost of their support.

The school is also endeavouring to carry on considerable community welfare work for the uplift of the Christian villager in spiritual, educational and economic ways.

(2) Relation to Other Mission Schools.

Primary Schools or departments teaching village boys are in existence at Hoshiarpur, Jagraon and Khanna. Others are contemplated at Charkpur and Kasur. All of these are to be feeders to Hoga.

Selected pupils from Hoga, capable of profiting by a further literary education are to be sent for advanced work, either to the Seminary or to High School. Pupils beyond the 3rd or 4th grade who do not give promise of becoming creditable village teachers, but who have technical skill, are to be sent for further industrial training to Charkpur.

(3) Product of the School.

113 pupils have passed out of Hoga, who have read here more than a year. Of these 4 are in Mission service (44 in our Mission and 5 in other Missions); 47 entered the army (42 of these during the Great War). There are also 8 farmers, 6 servants and 2 in
(most of these are not discharged yet)

industrial occupations.

Location of these graduates in Mission Service:

Sharakpur	... 3	Jagraon	...1
Kasur	... 3	Ambala	...1
Jullundur	... 7	Khanna	...2
Hoshiarpur	... 5	Saharanpur	...1
Perozepore	... 6	Rupar	...2
Moga	... 7	Ludhiana Presbytery	...1
		Other Missions	...5

Only one Normal Class has completed its work since I returned from furlough. Of these two are working in Moga, one in Jagraon, one in Khanna and two in Sharakpur. *all are teachers.*

Of those who passed the Govt. Vernacular Final examination last year, one is in the High School at Ludhiana, two are in the Moga Normal class, and one is studying in the Moga VIII class.

W. J. McKee
Dec 10, 1921.

Thursday, January 5th, 1922

Missions

THANKSGIVING—For mass movements in India and West Africa, and of all who have turned to God from idols.

For the gifts of Christian people, and for the dedication of young life to missionary service.

PRAYER—For all missionary boards of administration that they may combine courage with wisdom.

For missionaries, that both by their life and doctrine they may let their light shine before men: that they may be preserved from danger, and may be helped to understand the language and spirit of the people amongst whom they labour.

For all educational, medical, and industrial missions, that in all things Christ may have the pre-eminence.

For all experiencing difficulty or persecution in Roman Catholic countries.

For the Moslem world, and for the heathen still in darkness.

For all Bible Societies and their agents.

For increase of understanding of, and of spiritual sympathy with, missions in all Churches and congregations.

For more offers of service, and for more indigenous preachers full of the Holy Ghost and of faith.

SCRIPTURE READINGS—Jeremiah x. 1-16; Isaiah xxxv.; Luke iv. 16-30; Acts xvi. 9-15.

Friday, January 6th, 1922

Families, Educational Establishments, and the Young

PRAYER—For Universities, Colleges and Schools, that all learning may be subservient to the Will of God and be dedicated to His service.

For all families, that they may be homes of pure love.

For the increase of the practice of daily family worship.

That the sacredness of marriage may be upheld.

For young men and women facing the call of the new age, and all Associations seeking their moral and spiritual welfare.

For all Sunday School teachers that they may seek the early conversion of the young.

SCRIPTURE READINGS—Ruth i. 1-8, 14-17; Mal. iii. 16-iv.; Matt xix. 13-22.

Saturday, January 7th, 1922

Home Missions and the Jews

PRAYER—For all home missions, and for more workers who in the power of the Holy Ghost can tell of Jesus Christ, the mighty to save.

For increased realization of the duty of personal evangelism.

For those seeking the suppression of national vices and the laying aside of besetting sins.

For the uplifting of the fallen and the conversion of the heedless.

For the maintenance of the Lord's Day as a day of rest and worship.

For the Jews, that the desires of their hearts may be fulfilled by their restoration to the lands of their fathers; and that these desires may open the way to their national conversion to recognise that Jesus is 'The Christ.'

For missionary work and workers among Jews in all lands.

SCRIPTURE READINGS—Psalm ii; Isaiah lxi; Luke xiv. 12-24; Rom. xi. 25-36.

Dec 1921

REVIEWS OF BOOKS

STEPHANOS NIRMALINDU GHOSH. By L. P. Chowdhury. Metcalfe Press Calcutta.

Mr. M. M. Bose in the foreword of this book says that man's life is not measured by years but by the greatness of his soul. This book is a tribute to a boy who was taken away from the world before his unfolding life had reached maturity, but not before it had borne blossoms of rare sweetness and beauty which gave proof of the greatness of the soul within.

Stephanos Nirmalindu Ghosh was the son of Gnanendra Chandra Ghosh, the well known Christian philanthropist of Calcutta. Stephanos was born in 1900 on St. Stephanos' day, hence his name. He was the youngest child and only son in a family of four. His mother died when he was eighteen months old and he was brought up by an aunt. From the age of six he had an English governess and studied at home until he was fourteen years of age, when he was admitted to the Scottish Churches Collegiate School in the second class. He graduated and was admitted to the I.Sc. class in Presidency College, but before he reached that examination his failing health gave way, and he passed away in November, 1918.

Such is the outline of his brief life. All the elements which produce a spoilt child were present in his environment. The son of wealthy parents, brought up as an only son in a family of affectionate female relatives, studying at home under private tutors till a late age, attending a school where his father's position and influence carried respect—it would have been small wonder had he turned out one of those peculiarly objectionable persons to all honest thinking people—the undisciplined nature which is commonly called a spoilt child. That he did not become so was largely due to the influence and teaching of his father.

Stephanos was intellectually clever. At the age of ten he wrote an article in English for a competition in the *Boys' Own Paper* which won a prize and was published in the magazine. While still in the Matriculation class at school the teachers asked him to set questions and examine the papers in the school examinations of the lower classes. When in college he wrote a book on mechanics which his Professors advised him to publish, but which could not be found after his death. In all his school and college work he took a high place and was possessed of unusual intellectual ability.

His appreciation of spiritual truth was keen, and some of his letters to his Hindu fellow students show remarkable restraint and insight in discussing the points of difference in their religions. He was almost morbidly conscientious, and on more than one occasion this led him to acts of questionable wisdom—as when, in spite of a weak physique, he asked his father to allow him to walk to and from school instead of driving in their gari, lest he should be accused of undue reliance upon his father's wealth and resources. But this conscientiousness eventually won him the respect of his comrades.

He was never very strong physically and took little share in the outdoor games of his comrades, and one wonders whether a little more of this rough and tumble life would not have been an excellent tonic for his weak health and rather strenuous studies in later life.

He passed away before his life had a chance to make any mark in the world, but he has left a fragrance behind which this book has done something to embalm and perpetuate for future generations. It leaves three deep impressions on the mind. First, the powerful influence a good home may be in a boy's life. Second, the possibility of the growth of the rare and delicate flowers of humility, sincerity and spirituality in spite of the deadening influences of wealth and position. Third, the value of the simple and sincere testimony of a boy's happy Christian life in recommending the gospel to those without. For these the book is well worth the perusal of thoughtful men and women.

C. S. P.

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ANNUAL REPORT ON THE WORKING OF THE CO-OPERATIVE SOCIETIES ACT (II OF 1912) FOR THE YEAR 1919-1920. Published by the Government Press, Madras. Price Re. 1-2-0.

The report is written by M. R. Ry. Rao Bahadur A. Vedaehella Aiyar A.V., B.A., who was in charge of the department from the 8th January, 1920, till the end of the year. The Acting Registrar is a veteran in Co-operative Societies' work and

The mail steamer *Narkunda*, which left Bombay on Nov. 26, arrived London on Dec. 17.

Intiman

GOVERNOR ON OUTLOOK IN BENGAL

(Continued from page 8.)

animously in September last. It now has it in its power to do much to secure for His Royal Highness the enthusiastic welcome which it avowedly desires. It would be foolish to be unduly sanguine as to the outcome of the deputation which His Excellency the Viceroy will receive on Wednesday next. There are immense difficulties to be overcome. But the matter of supreme importance at the moment is to secure an atmosphere of calm, and in effecting this the Council can obviously play an incalculably important part.

THE DEBATE

After the Council had agreed to his motion for the adjournment of the House to discuss the present situation, Babu Surendra Nath Mullick declared that the whole province was in a state of terrorism as a result of the Government's repressive policy, suspending the ordinary rights of citizens to hold meetings to consider public matters and, with other crude weapons of coercion, attempting to compel the co-operation of the people. "The methods of putting into execution these repressive measures have taken the breath away from even the most peaceful and law-abiding citizens. Anybody who knows anything about the administrative machinery can have little doubt in his mind that the employment of these harsh and cruel measures is the work of our sworn opponents, the hureaucracy and the Civil Service. Repression has taken such a cruel shape that, though I am not in the secrets of the Government, I have every reason to believe that the Indian element in the Government has not been consulted by the hureaucracy in such a vital matter, thus violating the spirit of the new Reforms. Otherwise, it is inconceivable that such measures could have been resorted to."

It was the deliberate opinion of the people, he added, that the measures adopted by the Government were out of all proportion to the necessities of the situation. "It is bringing in a broom and a harrow when a fling with a handkerchief would have been sufficient. A general deprivation of the fundamental and cherished rights of citizens can be justified or explained only by the astounding assumption of widespread disloyalty and lawlessness among the community as a whole. If that is alleged by the Government as the justification for the introduction of these coercive measures, then it is tantamount to an indictment of the whole nation, a libel on the whole community. Such a charge of lawlessness against the whole community is perhaps the best possible evidence to support an indictment of the administration itself."

"Unprovoked assaults, unjustifiable insults and indiscriminate arrests," he said, were the outstanding features of a period of oppression which had produced results directly opposite to those they had been intended to create, and had strengthened the movement the Government had set out to crush.

REFORMS NOT ENOUGH.

Kumar Shib Shekhareswar-Ray said that those who had witnessed the *hartal* of November 17, as well as the recent events, could not help comparing them and their effects on the public mind. The intimidations and excesses of the *hartal* day certainly caused a protest and resentment, but they paled into insignificance before the excesses coming in the wake of the counteracting measures of the Government. They had raised a universal cry of protest and indignation. The measures of the Government to stamp out non-co-operation, and specially the means employed by its subordinates, had installed it only on a firmer basis. Sympathy had won the non-co-operators a million followers. To his mind's eye the recent events had opened a new vista. Whatever they might think of the methods of the non-co-operators, how much might be our opposition to their *modus operandi*, all of them wanted to attain the same object—*Swaraj*. The people were no longer satisfied with what the Reforms had given them. They wanted more; and for the good of the country, for the stability of the State, more must be given.

the whole problem did not centre around Calcutta. In the district of Rangpur they had lately had an organisation under a district captain and four vice-captains, definitely named, supported by a regular hudget and which, in addition to the known objects of the non-co-operators, had organised volunteers to be ready for civil disobedience. This provided for the preparation of the people to abstain from *Chaukidari* and Union Board taxes; preparation of the tenants to refrain from paying rents; preparation of the people to boycott the *thanas* and law courts; to boycott higher grade police and other officers, specially with regard to foodstuffs and, if as a result of this the Government started their own store and made local arrangements it was felt that it would be possible to place difficulties in the way of transport.

CIVIL DISOBEDIENCE.

Sir Henry went on to ask what was meant by civil disobedience. They had recently had a definition from a neighbouring province which would not be without interest. The president of a meeting had outlined civil disobedience in the following terms: "A notice calling upon Government to grant *Swaraj* within seven days will first be served upon the chief civil officer present in the locality selected for civil disobedience. Subsequently the residents of the particular locality will be directed to disobey all orders and laws of Government and to refuse to pay taxes, register documents, etc. At the same time police stations and courts will be surrounded and the officials told to deposit their uniforms and other badges of offices. Thereafter police stations and courts will be treated as *Swaraj* property."

ADEQUATE MEASURES.

Continuing, Sir Henry said he put it to the Council that that interesting picture could be summed up in the one word "Anarchy." He could give other examples from the mufussil. Chittagong had been in a state of disturbance and agitation since April and at Howrah, where disturbances had been intermittent throughout the year, the position had culminated with firing in the streets and the death of a policeman. Then they were all aware that the insistent stream of inflammatory oratory culminated on November 17 in the paralysis of life in Calcutta and he was surprised, when refreshing his memory, to see how generally what was done was gloried in by the leaders of the non-co-operation movement. They were good enough to define in their organs who might go about the streets and who might not. He even found that by the kindness of the Khilafat Committee certain shops might open at 12 o'clock. If that was the position—and he submitted that was not an exaggerated statement—the Government was confronted with the question. What were they to do? Was this state of affairs to continue or was it to stop? Under the circumstances they took the measures of which the Council was aware—the declaration of certain associations; the introduction of the Seditious Meetings Act in one district and the prohibition by the Commissioner of Police of meetings and associations in Calcutta. He put it to the Council that measures short of these would not have sufficed to comply with the urgent requests so reasonably made from many quarters. Could it be truthfully said that the action of the Government in attempting to curtail the activities of those to whom all this excitement was due had gone beyond the necessities of the case? If so, what alternative had the Council to lay before the Government? Of that they had heard singularly little—except from Babu Surendra Nath Mullick that they should withdraw all their orders, release all the prisoners, reduce sentences and place on their trial the military and the police—a solution which he trusted would not commend itself to the better sense of the Council.

GROTESQUE RUMOUR

Sir Henry asked if the rumour in case of to

Am Corp
Das
Chh
G. Mahomed

"VOLUNTEERS" AT SIX ANNAS PER DAY

ADMISSIONS IN COURT

THE striko of about 10,000 stevedore coolies ended on Saturday, the idea, fostered by Khilafat agitators, that those who wore *khaddar* were in danger of arrest having been dispelled by the employers' representatives.

About 200 arrests were made on Monday and there were a large number of convictions at the different courts in the city.

At Jorabagan a number of accused confessed to the Fifth Presidency Magistrate that they had been paid from four to six annas per day for their work as "volunteers." Many of the so-called student "volunteers" tried were found to be mill hands, street coolies, dock labourers, shop boys, etc. A number of lads who were apparently ignorant of what the Khilafat movement aimed at were released. In all about 250 "volunteers" were convicted at Jorabagan, the sentences running from one to six months imprisonment.

The convictions at Howrah numbered 26, the arrests being fully double this figure.

ATTEMPT TO WRECK TRAM CAR.

Sergeant G. B. Kelly of the Railway Police at Howrah averted a serious accident on Buckland Bridge by removing a large piece of timber which had, it is believed, been placed across the tramway rails by Khilafat "volunteers."

Pandit Madan Mohan Malaviya interviewed Mr. C. R. Das, Maulana Abul-kalam Azad and Pandit Amhika Prasad Vajpeyi in the Presidency Jail.

FORTY FINES OF RE. 1.

Of the seventy volunteers prosecuted on Monday at Bankshall Street, forty were fined Re. 1 each, or one month's hard labour, twenty-six were sentenced to terms of imprisonment ranging from six weeks to three months, and the remaining four were discharged. There were more Mahomedans of the lower classes than students.

The organ of the following Seven Missions working in the area of the Bombay Representation: Council of Missions: American Methodist, American Presbyterian, Church of the Brethren, Methodist Episcopal, Swedish Alliance, United Free Church of Scotland & Wesleyan Methodist.

DNYANODAYA

(Rise of Knowledge)

Editor: Rev. James F. Edwards
Office: Gordon Hall House, New Nagpada Road,
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BOMBAY: THURSDAY, DECEMBER 22, 1921

No. 51

'It is religion that draws Hindu crowds,' says the unique Methodist Centenary Handbook for India. The *Mahratta* of Poona, an extreme Nationalist organ, goes so far as to say that 'the soul-force of Christ is manifest' in India just now. At every mention of *His Name* in such a quarter we unfeignedly rejoice, even though we may quarrel with the application, viz. that the 'soul-force of Christ' is 'manifest' in 'the struggle between the bureaucracy with bayonets at its back and the people, down-trodden and down-pressed, with God and moral principles at their back.' We mourn deeply that India is torn between its various political camps and the Government, and we rejoice that Lord Reading is meeting Indian leaders in conference to seek a way out of the impasse. We would urge, with all the force at our command, for an act of Indian statesmanship equal to that of Irish Free State negotiators, but we would remind popular leaders that their responsibility is at least equal to that of the Government, which for over two years has tolerated fire-eating speeches with a patience unexampled. The supreme duty of every Christian this Christmastide is to *pray*, to pray that the purpose of the Incarnation may be answered in India—that there may be 'peace among men who please God' (Weymouth's rendering of Luke ii. 14). If Indian publicists are to 'please God' and help on 'peace among men' they must remember also their duty to those sixty millions of their fellow-countrymen whose first chance in life came through the ever-maligned 'bureaucracy' and through the true 'soul-force of Christ' in His Gospel message. For millenniums have India's millions been 'down-trodden and down-pressed' by their orthodox fellow-religionists. But the Christmas message of true liberation is, that, because Jesus was born, every soul in India may be *born again* and may declare:

In me through Christ the human and divine are united in bonds of love. The union is not personal as is the case in the Incarnation, nor is it natural as between body and soul. It is unique. It means the elevation of my nature and of my natural powers by qualities of a divine order which transform them and impart to them a new being. A new life springs forth, for I am truly born again.

If we were inside the Viceroy's conferences with Indian leaders we would ask the latter how Britain must fulfil its solemn promises to Armenia that the latter should be delivered from the Turk. A million Armenian Christians were massacred by Turks in 1915, say American and German missionaries, whose unimpeachable evidence can be read in the British Foreign Office Blue-Book, Miscellaneous, No. 31, 1916. A few survived, younger women and children being thrust into Turkish harems. Our life has been threatened for saying these things before, but we repeat—though it were the last word from our pen—a peace made up to please Moslems, but which ignores the martyred Armenian nation, will be an immoral peace. The Right Hon. Viscount Bryce, possibly the greatest of living humanitarians, writing in late November on 'The Christian Remnant in the Near East: Its Fate Under the Franco-Kemalist Treaty', affirms:

By the Franco-Kemalist Treaty France has surrendered to the Kemalists a great part of Eastern Cilicia, and the Armenians have the choice of flying into Syria, where there seems to be no room for them, or of remaining to be murdered by the incoming Turks. That they will be murdered even if the Turks give paper promises to the French admits of no doubt, for the Kemalists have been murdering Christians wherever they can find them. A great slaughter of Christians, Armenians and Greeks, by them at Mersivan was reported a few weeks ago. It is the fate of the Eastern Christians that must be for the moment our first care. They, and the comparatively small Christian population of Syria, are the only educated, industrious, and progressive element left in the interior of western Asia, regions which were populous and civilised before they had been desolated by the stupidity and tyranny of the irreclaimable Turk.

Mr. J. H. Oldham has very kindly favoured us with a copy of the *Minutes of the International Missionary Council's* first meeting, held in October at Lake Mohank, New York, U. S. A., to which about 60 delegates were appointed from Mission Fields and Societies all over the world. This cosmopolitan assembly really had its birth in the Edinburgh world conference of 1910. The minutes of the Council on its two chief problems—its own Constitution, and the Relation between Churches and Missions—we give elsewhere.

We have often affirmed in our columns that the religious revolution going on all over India is one transcending both in range and depth, in extensiveness and intensiveness, the social, political and economic revolution about which the world hears so much. We give below gladdening proof of this view afforded by the evangelistic meetings of Dr. Stanley Jones. We trust all missionaries and Indian Christian leaders will learn from the following paragraphs one lesson, viz., that the heart and mind of India are open and receptive as never before to the only truth which is going to help her, the truth as it is in Jesus, and we hope also that all Churches and Missions will resolve on campaigns for deeper Christian reality in all our own hearts and lives, and for offering to panting India—the India which pants after the Living God—the message of power and peace which means so much to ourselves. Our first section below is from one present at every Bombay meeting; the second on South India is from Dr. Jones' own pen in the *Kaukab-i Hind*.

Dr. Stanley Jones, every evening last week, presented to a large and appreciative audience the fundamental truths of Christianity in a very broad and sympathetic as well as fresh and invigorating way. The audience consisted mainly of students, the non-Christians predominating towards the close of the series. The fact one noticed most throughout the meetings was the rapt attention and respectful silence of the audience: one felt that Dr. Jones never lost his grip on his hearers and that he was able to lead them into the deepest and most intimate understanding of the life and death of Jesus and the wonder of His personality.

In the first address on *Jesus Christ and Present-Day Problems* his audience was with the lecturer entirely, a fact that was expressed by Mr. K. Natarajan, Editor of the *Indian Social Reformer*, who presided over the meeting, when he said at the close of the lecture he entirely agreed that the pressing problems of society can be solved only by acting on the principles of Jesus' life and teaching.

On the second and third evenings, having gained a point of contact, Dr. Jones led his hearers to far greater heights, unfolding the magnificent possibilities of *The Kingdom of God on Earth*, and then the mystery of the personality of *Jesus Christ Himself*. The fourth address on *Bhakti* was an appeal for self-surrender and devotion to Christ, emphasis being laid on the surrender of the whole personality and especially the will. The fifth lecture, on *Reconciliation*, showed how Jesus can reconcile man to man and man to God,

and bring peace on Earth. Finally, *Karma and the Cross* on the last night was a vivid presentation of the might of self-sacrificing love expressed in its final and ultimate majesty in the Cross. This meeting, which was the best attended of the series, the hall and gallery being full to overflowing, was followed by a more intimate gathering for prayer and consecration of those, both Christian and non-Christian, who felt the need of a fuller and deeper life, a need only Jesus Christ can supply. Those who stayed to this gathering were about one hundred—about forty being non-Christians. Arrangements will be made for these to join a course of Bible study as many have signified their desire to do so.

Christ The Satisfier of Indian Unrest

I entered into this series of evangelistic meetings in South India, says Dr. Jones, with some feelings of trepidation. I had had no meetings for non-Christians for some months and as a consequence did not know how the political temper of the country would affect the reception of the Gospel. But my fears were not realized, for it has been by far the best series of meetings I have ever had in India. At Hyderabad (Deccan) the Cinema Hall was filled each evening with a splendid audience of educated Hindus and Mohammedans, the latter predominating by far. A number signed cards stating that they would study the Bible with an open mind and heart. In Jaffna (Ceylon) we had the finest gathering of Indian Christians I have seen anywhere in the East. I mean finest in the sense of general level of culture. We had the meetings in the old Dutch Church built in 1700, and the Church was filled to its capacity which was about two thousand. The meetings went on about three hours each night with intense and sympathetic interest. There were a number of Hindus who declared their purpose to take their stand for Christ, among them the son of a multi-millionaire who boldly and before all proclaimed his faith in Christ. Ceylon is very ripe for this type of work as the Hindus can stay in their homes when they become Christians. At Madras, the last night, after speaking on the new birth, I asked the nominal Christians and the non-Christians who would like to find the new birth to stay for an after-meeting. There were about three hundred who stayed, of whom about one-third were Hindus. This brief statement gives very little idea of the inward secrets of things so difficult to tell, the soul struggling for freedom, the settling of quarrels, the intense interest, the sometimes determined, but polite, opposition, the battle of it all. Of one thing we are assured. The present unrest is not merely political, it has got down into the people. I have met less opposition on this trip than at any time in India. The fact of the matter is when we get down to the facts and face them there is no other way out except the Christian way. In Madras the leading Nationalist paper of South India, the *Hindu*, printed each day lengthy extracts of the addresses. The Anglo-Indian papers did the same. In *The Hindu*, the weekly paper, *The Hindu Message*, printed several columns of extracts. We are grateful to God for the many prayers that followed us, and for the splendid co-operation that has made the success of this series possible. Are we not on the eve of a break? I believe we are. How long that eve will be, I do not know, but the break will come.

Wanted.—An experienced Proof Reader to join at once. Must know English, Marathi and Sanskrit well. Apply personally to the Manager, Tatva Vivechaka Press, Parel Road, Byculla.

Wanted.—For Mission Primary School a Head Master able to teach up to Marathi Standard VII. Apply, sending copies of certificates, to Miss Redman, Baramati, Poona District.

INTERNATIONAL MISSIONARY COUNCIL CONSTITUTION

'Around the table were men as diverse in ecclesiastical background and religious and racial thought as Bishop King (formerly of Madagascar), a Japan Methodist bishop, a Dutch baron, the son of a West African chief, a young Indian scholar and organizer, an English baronet, a Burmese woman doctor and an American woman doctor of laws.'

I. Preamble

The Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the churches which they represent, and the churches in the mission field.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to cooperate.

II. Membership

The Council is constituted by the national missionary organizations in the different countries. Except as may be determined otherwise by subsequent action of the Council, representation shall be as follows:

Foreign Missions Conference of North America (United States and Canada)	20
Conference of Missionary Societies in Great Britain and Ireland	14
Deutsche Evangelische Missions-ausschuss	6
Société des Missions Évangéliques de Paris	4
Netherlands Sweden, Switzerland, Norway, Denmark, Australia, South Africa each	2
New Zealand, Finland, Belgium each	1
Japan, China, India each	3

In countries where there is no representative organization the Committee of the Council, provided for later, shall determine the method of representation.

Two out of the three representatives each from Japan, China and India shall be nationals of these countries.

The Committee of the Council, provided for later, shall have power to nominate for each meeting substitutes to attend any meeting in all from countries and mission fields not otherwise represented, including Africa, the Near East and Latin America, who shall for each meeting have the same rights and privileges as other members.

National missionary organizations may appoint substitutes to attend any meeting of the Council in place of regular members, and each such substitute shall have during the meeting all the privileges of a member.

Co-operation shall be sought with other national missionary organizations which may come into existence, or with missionary agencies of Christian communions not at present participating in the International Missionary Council, whenever conditions make such co-operation possible.

Members of the Council shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country by the national missionary organization.

III. Functions

The functions of the Council shall be:

(1) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary societies and missions.

(2) To help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent, and to bring about united action where necessary in missionary matters.

(3) Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

(4) To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.

(5) To be responsible for the publication of the *International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

(6) To call a world missionary conference if and when this should be deemed desirable.

IV. Officers

The Council shall have power to appoint officers to carry out functions assigned to it. These officers shall be elected at each regular meeting of the Council to serve until and through the next regular meeting. They shall be members, ex officio, of the Council. The countries from which they come shall be allowed their full representation in addition to special officials. The officers of the Council shall act in consultation with the Committee of the Council, hereafter referred to, in all emergencies arising during the intervals between meetings of the Council.

V. The Committee of the Council

The Council shall appoint at each regular meeting a Committee of twelve members, to be called 'the Committee of the Council,' to act for it in the intervals between its meetings, with the right to fill vacancies in its own membership. The officers of the Council shall be members, ex officio, of the Committee, and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the several national missionary organizations during the intervals between the meetings of the Council, in regard to the work entrusted to the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of five or more national missionary organizations. Five members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent three different countries or national organizations and that at least one of them is a representative of a country outside the continent in which the meeting is held.

No action shall be taken or pronouncement made by the Committee of the Council except in matters of urgency and when the Committee is confident that the action or pronouncement will commend itself to the several national missionary organizations.

VI. Expenses

The Council or the Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the national missionary organizations of the sending countries for approval and towards which they will be invited to contribute in a proportion to be recommended by resolution.

VII. Meetings and Procedure

The Council shall ordinarily meet every second year, but a special meeting of the Council may be called or the regular meeting postponed if the Committee of the Council, after consulting with the national organizations, is satisfied that this is desirable.

It is understood that the Council will function internationally, and that the members of the Council in any one country will not take action as a national group though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

The minutes of the Council and of the Committee of the Council shall be transmitted to the national missionary organizations, thus affording them opportunity to express their opinion with reference to the same.

VIII. Amendments

This Constitution may be amended at any future meeting of the Council subject to the approval of the constituent national organizations.

RELATIONS OF CHURCH AND MISSION

The International Missionary Council unanimously adopted the following Minute:

1. Foreign Character of Christian Churches

It has long been generally accepted that the establishment of an indigenous Church is a primary aim of foreign missions, and that this aim implies the development of responsibility and leadership in the Church in the mission field. It has been brought home to the Council in an extended discussion that notwithstanding all the efforts that have been made, to carry out this aim, the Christian movement in a large part of the mission field, and in particular in India and China, labours under a serious disadvantage on account of the foreign character which it bears in the eyes of the people—a disadvantage which can be overcome only in the degree that the main leadership and direction of the Christian movement passes into native hands. A number of important issues were raised in the course of the discussion, and the Council decided to refer these questions for consideration to the mission boards and societies and through them, if so desired, to the missions and churches in the mission field, and to transmit this minute for information to the representative inter-denominational missionary organizations in the mission field.

In referring these questions the Council recognizes:

(a) That there are differences in the policy and practice of the several Churches, and that allowance needs to be made for such differences in interpreting the meaning and language of the questions submitted.

(b) That mission work is at many different stages of development, and that conditions vary widely in different mission fields, and sometimes even within the same field.

(c) That the question of transferring responsibility to the indigenous Church is engaging the earnest attention of missionaries, and that considerable advance in this direction has been made in recent years.

(d) That some of the suggested steps presuppose the existence of a strong indigenous Church and capable native leadership, and that in many parts of the mission field, for example in portions of the African Continent, such leadership is not yet available.

(e) That in areas where missionaries outnumber pastors and educated laymen the procedure suggested in Section II (f) below, if put into effect, might produce precisely the opposite result to that desired, and thus thwart or hinder the realization of the end in view.

(f) That in Japan and in parts of Latin America the autonomy of many of the Christian bodies has been brought about by establishing their ecclesiastical independence of foreign mission agencies which work as auxiliaries of the indigenous Churches.

(g) That no uniform solution, applicable to conditions in all fields, is possible.

II. Missionaries and Leaders of Churches

The following are the questions which have emerged in the discussions of the International Missionary Council.

(1) Whether, with a view to minimizing the disadvantage referred to above, and promoting native leadership, it is desirable in certain fields that foreign missionaries should be related to and serve under the direction of the constituted ecclesiastical authorities of the country to which they are sent, and that they should have the same ecclesiastical status as that of corresponding indigenous workers.

(2) Whether it would be more in harmony with the spirit of brotherly co-operation and aiding in rightly serving the Church of the country that all questions affecting the progress of Christianity should be discussed by

and foreigners meeting together as representatives of the Church, rather than such matters should be determined by a council or other body composed exclusively or preponderantly of foreigners; and where it is not possible on the grounds above, or for other reasons, to transfer

the direction of all Christian activities to the indigenous Church, how best an opportunity may be given to the native Church of expressing its mind in regard to missionary policies falling at present within the purview of the mission body.

(3) How far the principle that Christianity can succeed only as an indigenous movement carries with it the corollary that the Churches of the country should be consulted with regard to the number and qualifications of the missionaries required by them.

(4) Whether all funds from abroad other than the salaries and allowances of missionaries and funds for property requiring to be dealt with in special ways should be administered by joint boards representing both the Churches of the country and the contributing constituencies abroad.

(5) How far the transfer of the control of funds should be made dependent on the degree of present and progressive self-support of the church in the mission field.

(6) In what ways new missionaries in fields where there are educated native leaders can best be given the advantage of the experience and counsel of such leaders, and in particular

(a) How much native leadership can best be related to the determination of policy and direction of work in language and training schools for missionaries in the mission field.

(b) How missionaries can most effectively be associated for guidance with native leaders during the first year or more of their active service.

(7) How mission boards may cooperate further with the Churches of the country in finding and training indigenous leaders, and especially in providing those who have proved their capacity for leadership in the work of the Church with opportunities to equip themselves in the best possible way for greater responsibilities.

(8) What further steps can be taken to associate natives of the country in the management of educational, medical and other institutions.

(9) In view of the fact that men and women do not as yet have equal ecclesiastical status in all communions and that there is not yet available a very large number of educated women leaders in the different countries, how the principles involved in the foregoing inquiries can best be applied to women's work.

DNYANODAYA SUBSCRIPTIONS

In consequence of the increased expenditure entailed by an increasing circulation and by the production of a monthly Supplement the Board of Management of the Dnyanodaya has decided to raise the annual subscription price from Rs. 2/13 to Rs. 3 beginning from last week's issue, the foreign subscription to be Rs. 4. Our readers should further note the following. It is our purpose to forward by V. P. P. the first issue of 1922 to all those whose subscriptions are due. The V. P. P. will be Rs. 3/4 for each copy, the four annas being postal charges. Anyone desiring to save these four annas may do so by sending us a money order for Rs. 3 between now and January 1st. All money orders and communications regarding subscriptions should be forwarded to the Dnyanodaya Office, New Nagpada Road, Byculla, Bombay.

Note also that packets of five or more copies may be obtained at the reduced rate of Rs. 2/12 per copy.

ज्ञानोदय

पृ. ८० दिसेंबर २२, १९२१ अंक ५१

संगे ख्रिस्त गुरु तथा कृति करू सद्धर्म हा आचरू
संसारविष तर्क जगात उत्तर प्रेम् जगाला भरू ॥
दुःखाचा निकर अघोश्रव हलू 'दिवाजिये' लेकलू ॥
नवा साथे करू सुनीति वितरू ज्ञानोदया वितरू ॥

ख्रिस्तजयंती

CHRISTMAS

ही ख्रिस्तजयंती ज्ञानोदयाच्या सर्व
वाचकांस आनंदमय होवो.

ख्रिस्तजयंतीचा खराखरा आनंद साध्या-
पिण्यांत, कपड्याल्ल्यांत, किंवा दागदागिन्यांत
नाही, तर प्रेम, शांति, क्षमा, विश्वबंधुत्व हांचें
दर्शन होण्यांत आहे. इतरांकरितां आपण काय
नवीन कारणां; कोणत्या नवीन जनसेवेकरितां देह
झिजविणार, श्रीख्रिस्तद्वारा जी मनःशांति आपणांस
परमेश्वरकृपेनें प्राप्त झाली आहे तिचा आस्वाद
व अनुभव इतरांस कसा देणार हे विचार ह्या
आनंदाच्या दिवशीं आमच्या मनांत यावे.

ख्रिस्तजयंतीच्या समयीं श्रीख्रिस्तानें दिहे-
ल्या प्रेमाच्या आदर्शगंगाचा पुनः विचार करावा,
मीं आपलें सर्वस्व त्याच्या हवालीं केलें आहे
काय ? स्वाध्याय करून त्याचा अनुयायी
होण्यास मी सदैवित यत्न करीत आहे काय ?
त्यावर माझे प्रेम खरोखर आहे काय, आणि
जर आहे तर त्या प्रेमानें प्रेरित होऊन मी त्या
श्रेष्ठ प्रवृत्तीं आर्पण इतरांस जाहीर करूं
लागलों आहे काय ?

माझ्या मुलांमाणसांना श्रीख्रिस्ताची ओळख
मीं करून दिली आहे काय हाही प्रश्न ह्या
समयीं आपण स्वतःला विचारावा. आनंदाची
दातनी कोणी उपवून ठेवील काय ? जें तव
आपल्या जीवितार्थे घोरण वनेलें आहे तें आपल्या
घरेचें मंडळींतील प्रत्येकाचें वरूं नये काय ?

परमेश्वराची कृपा आमच्या सर्व वाचकां-
वर होवो.

प्राचीन ख्रिस्ती समाजाची व्यवस्था व ख्रिस्ती लोकांचे धर्माचरण

THE EARLY CHRISTIAN CHURCH

लेखांक २

हा दुसऱ्या पद्धतीप्रमाणे ख्रिस्ती मंडळीची सर्व अंतर्बाह्य व्यवस्था करण्याचा अधिकार मंडळी-कडेच आहे, ही व्यवस्था पवित्र आत्म्याने प्रवो-धित केल्याप्रमाणे व बायबलांत लावून दिलेल्या पद्धतीप्रमाणे करावयाची आणि मंडळीवरील लहान-मोठे अधिकारी मंडळीनेच नेमावयाचे असा सामान्य संकेत आहे. हा अधिकाऱ्यांस धर्मविधि व धार्मिक कार्ये करावयाचा हक्क प्रत्यक्ष ईश्वरापासून मिळतो, म्हणजे श्रीख्रिस्ताच्याद्वारा मंडळीस व मंडळीच्याद्वारा ह्या अधिकाऱ्यांस मिळतो असे मानितात; आणि असे मानण्यास मुख्य आधार हा की श्रीख्रिस्ताचे वास्तव्य मंडळी आहे असा बायबलांतून स्पष्टपणे निघणारा सिद्धांत. मंडळी ही श्रीख्रिस्ताचे वास्तव्य म्हणजे देवाचेही वास्तव्य; आणि हा सिद्धांत मानिल्याने असे ठरले की मंडळी जे जे करते ते ते देवाच्या आज्ञेनुसार असेल. पण मंडळी ही निर्दोष अथवा परिपूर्ण मनुष्यप्राण्यांची बनलेली असत असे नाही; तसेच ती अपूर्ण असल्यामुळे तिचा ईश्वरी मनोदय अचूकपणे समजतोल असेही नाही, अशी शंका कोणी काढील. ही शंका खोटी आहे असे नाही. मंडळ्यांची व्यवस्था विश्वापत्त्या हाती असो अगर मंडळ्यांनीच निवडलेल्या अधिकाऱ्यांच्या हातांत असो, अपूर्णता सर्वत्र आढळते; कारण पूर्णत्व अथवा पावित्र्य मनुष्यप्राण्याच्यांतच नाही अंशतःच आवावयाचे.

अशा प्रकारे मंडळ्यांच्या व्यवस्थेचे जे दोन प्रकार आहेत त्यासंबंधाने दृढवर धोडक्यांत सांगितले. पहिल्या प्रकारांत वर्णिल्याप्रमाणे, पोप, बिशप इत्यादि धर्माधिकारी हे प्रत्यक्ष श्रीख्रिस्ताच्या जागी असून त्याचे अधिकार बजावीत आहेत असे मानले तर सदरहु अधिकारी हे श्रीख्रिस्ताप्रमाणे दोषहीन व अनूत आहेत असे मानणे आवश्यक आहे. कोटिक्रमांतील हा सुदा स्थापित व्हावा म्हणून काही वर्षांपासून रोमन कॅथोलिक बिशपांनी रोम शहरांत भरविलेल्या एका महासभेत असा ठराव करून घेतला की पोप हे धर्माचे अंश महा-गुरु ह्या नात्याने कोणत्याही धार्मिक बाबिसंबंधाने जो निकाल लावितो तो दोषहीन समजावा. हा ठराव रोमन कॅथोलिक धर्मव्यवस्थेप्रमाणे ठीक आहे; कारण अशा ठरावाच्या पुढीकरणाशिवाय कॅथोलिक पद्धतीची सर्व इमारत कोसळल्याशिवाय राहणार नाही.

ख्रिस्ती मंडळ्यांतील अंतर्बाह्य व्यवस्थेच्या बाबतीत असलेले जे दोन भेद आतां सांगितले त्यापासून ख्रिस्ती लोकांमध्ये भिन्नभिन्न धर्मभेदे व धर्म-सिद्धांत ही उत्पन्न झाली. पहिल्या वर्गातील ख्रिस्ती लोकांत बुद्धी धर्माचरणासंबंधाने काही महत्वाच्या बाबतीत एकमत्यता नाही. बिशप, प्रीस्ट वगैरे धर्माधिकारी ह्यांना परंपरेने प्रेषितांपासून अधि-कार प्राप्त झाला आहे असे मानणारे काही लोक देखील बायबलांत श्रीख्रिस्ताने दिलेल्या शिक्षणा-च्या घोरणाने आपला वर्तनक्रम ठेवणारे आहेत; शुभचक्रमाराचे कामी ते अत्यंत काळजी बाळ-गतात, त्यांच्या ठायी खरीखरी भक्तीशीलता दिसून येते, श्रीख्रिस्त हा एकच खरा आचार्य आहे व ईश्वरी अनुग्रहमात्र बाल साधनांनी न होता केवळ त्या परमश्रेष्ठकडूनच होते असा त्यांचा विश्वास त्यांच्या आढळतो. त्यांचे स्वाभिमान व सार्वभौमत्व ते मुळांच मानीत नाहीत, तरी पण बिशप व प्रीस्ट ह्यांचा मंडळीवरील अधिकार व हत्ता ते कडू करितात. अशा प्रकारे हे लोक काही अंशाने अधि-वत पहिल्या व अथवत दुसऱ्या प्रकाराप्रमाणे वाग-णारे आहेत असे वाचकांच्या ध्यानी येईल.

ही मधील स्थिति किंमतपट ग्राह्य अथवा यथा-न्याय आहे हे आतां पाहू. बिशप व प्रीस्ट ह्यांचे वर्चस्व मंडळीच्या केवळ बाह्य व्यवस्थेपुरतीच मानिल्यास त्यांत हरकत घेण्यासारखे विशेष काही नाही; पण बाह्यव्यवस्था व धर्माचरण ह्यांचा निकट संबंध आहे. आचार्यवर्गांनी मंडळीच्या बाह्य व्यवस्थे-त हात घालणे जर योग्य असे मानिले तर धर्मा-चरणासंबंधी नियम, धर्मविधींची पद्धत वगैरे बाबीत-ही त्यांनी हात घालणे निर्दोष आहे असे ह्मणण्या-त प्रत्युत्तर नाही. मंडळीची सर्व सूत्रे धर्मा-धिकाऱ्यांच्या हाती राहिली ह्मणजे तिचे स्वातंत्र्य व समासदांची व्यक्तिता; जबाबदारी ह्यांवर घाला पडून धर्माचे आध्यात्मिक स्वरूप अंधक होऊ लागते हे विस्तर नये. ख्रिस्ती मंडळीच्या प्राचीन इतिहासाचे अध्ययन केल्यास असे दिसून येईल की वर वर्णिलेल्या मार्गासारख्या अथवत मार्गाचे अवलंबन केल्याने अनेक वेळां अत्यंत अनर्थवाद परिणाम घडून आले आहेत. ह्या मताचे लोक नेहमी मंडळीच्या प्राचीन इतिहासाचा आधार सांगत असतात, व अमुक अमुक व्यवस्था प्राचीन आहे म्हणून श्रीख्रिस्तांनी ती योजिलेली आहे असे ते गृहीत धरून चालतात. ह्या कारणास्तव ख्रिस्ती मंडळीच्या प्राचीन इतिहासाचा बारकाईने विचार करणे अत्यंत आवश्यक आहे. असा विचार करिता-ना नव्या करारांत वर्णिलेला प्रेषितांच्या काळचा इतिहास व पहिल्या तीन शतकांतील ख्रिस्ती लेखकांचे ग्रंथ ह्यांचा उपयोग पुष्कळसा करावा लागेल. ह्यासंबंधाने पुढे विचार करण्यांत येईल.

ज्ञानोदयाच्या

वाचकांस महत्वाची सूचना

येत्या जानेवारीपासून ज्ञानोदयाच्या मराठी भागाच्या संपादनाचे काम पुणे एथे होणार असल्यामुळे मराठीत छापवण्यास पाठविण्याचा मजकूर ता. १ जानेवारीपासून 'ज्ञानोदयाचे मराठी संपादक, ४६४ रास्ते पेठ, पुणे सिटी' ह्या पत्त्यावर पाठवावा; मुंबईस पाठवू नये. वर्गणीसंबंधी पत्रव्यवहार, मनी आंदरी, चेक वगैरे पूर्वीप्रमाणे 'मॅनेजर, ज्ञानोदय, नवा नागपाडा, भायखळा, मुंबई' ह्या पत्त्यावर पाठवावे.

नवीन वासिस्त्र्यांची बातमी प्रसिद्धीकरितां पाठवितांना, वासिस्त्र्यांचे स्थळ, तारीख, व्यक्तीचे नांव, वय वगैरे माहिती संक्षिप्तरूपाने पण पूर्ण, पणे पाठवावी.

सूर्यसंबंधानेही बातमी पाठवितांना थोडक्यांत लिहावे; ज्ञानोदयाची जागा व्यर्थ उरले असता लांबट मजकूर पाठविण्यास त्याची छाटछाट करावी लागेल.

ज्ञानोदयांत शक्य तितका जास्त मराठी मजकूर घालतां यावा म्हणून येत्या जानेवारी-पासून बारीक टैप वापरण्यांत येईल. ज्ञानोदया-सारख्या लहानशा पत्रासंबंधाने हे लक्षांत ठेवावे की त्यांत प्रसिद्ध करावयाच्या मजकूर अगदी संक्षेपाने लिहिलेला असणे जरूर आहे. हिंदी ख्रिस्ती समाजाच्या हिताहितांचे जे अनेक प्रश्न आहेत त्यांचा खल ज्ञानोदयांत करावयाचा आहे; यास्तव मराठी भागाकरितां जी जागा राखलेली आहे तिचा अगदी वपून व काटक-सरीने उपयोग केल्याबद्दल वाचकांचा आम्हांवर रोष होणार नाही अशी आम्हांस उमेद आहे.

येत्या मुंबईच्या दंग्यातील खुनाचे आरोपावरून ४ दंग्यांत सामील असल्याबद्दल ३ असे ऱ्हाय मेडिकल कॉलेजचे ७ विद्यार्थी पकडले असून खटला चालू आहे.

फ्रेंच सरकार मॅलिशियांतील आपली फौज काढून नेत आहे. तुर्कीचे सैन्य आदाना येथे आजून पोहोचिले. आदाना येथील तुर्कीचे लष्करी गव्हर्नर नुरउद्दीन यानी एक जाहीरनामा काढला असे तेथील ख्रिस्ती रहिवाशांची संरक्षणाची तज्ज्ञ सर्व प्रकारे अंगोरा सरकार करील असे त्यांनी हीर केले आहे व लष्करभरतीपासून ख्रिस्ती ना माफीही दिली आहे. पण पुष्कळ ख्रिस्ती तुर्की जाहीरनाम्यावर विश्वास न ठेवता गे-यांत सोडून जात आहेत.

LORD WILLINGDON'S MISSION

TO ASSIST TO ATTAIN RESPONSIBLE GOVERNMENT.

(ASSOCIATED PRESS.)

MADRAS, Dec. 21.

At the annual meeting of the Madras Chamber of Commerce held last evening Mr. J. F. Simpson moving adoption of the report said that the Chamber favoured the policy of free trade but for developing such industries as can reasonably be expected that India can make a success of, they had no objection to the imposition of temporary protective duties. Referring to the labour problem he said that it had become clear to him from labour disputes in Madras that with the best will and intention in the world even Government and public bodies like the Corporation, lat alone private individuals, were powerless to influence a settlement of disputes that were not real labour disputes but had behind them political and often sinister influences.

Referring to non-co-operation he said they could not too strongly impress upon Government the necessity of action being taken to protect traders and trade from the evil effect of such a propaganda. Referring to reforms he said that no section of the community would work the reforms more loyally than the British.

LORD WILLINGDON.

Lord Willingdon who spoke next referring to the financial situation said:—"We are requesting Government of India to give us back the amount of our 3½ crores. If they refuse, it is inevitable that further taxation must be imposed or the burden of our indebtedness increased." Referring to the industrial disputes he said that his Government anxious to promote legislation and was in communication with Government of India for this purpose with a view to provide a machinery for the settlement of disputes and to make it possible for labour to adopt recognised and constitutional methods of organisation which will enable it effectively to use that machinery and also to give legitimate expression of its collective views and representations.

With regard to the present situation he said while the purpose of his life here had been and will be to assist Indian people to attain responsible Government in future he and his government were determined to see that the constitution authority and law and order were fully maintained. "It is our responsibility to see that the law-abiding citizen can live his life without fear of intimidation or interference and as far as we can to see that great sums of money which have been invested in industrial concerns in the past are not jeopardised by any revolutionary agitation or disturbance."

A communique says:—The following promises of further contributions towards the Victoria Memorial at Calcutta have been received:—by H. E. the Viceroy:—Maharaja Bahadur of Darbhanga Rs. 1,00,000 lakhs; Maharana of Danta Rs. 8,000. (A. P.)

Madras Presidency in the Legislative Assembly who is just now in Secunderabad, interviewed by a representative of the "Hyderabad Bulletin" regarding the present situation of Indian affairs said that he was glad to read in the papers that His Excellency the Viceroy had agreed to receive a deputation of the representatives of the Provinces, who wished to put before him and his Government their views on the present situation and to request him to summon a conference of all shades of opinion. While condemning the mode of agitation of the non-co-operators and their present propaganda, he protested against the present repressive policy adopted by Government.

"I deeply deplore," he said, "the excesses that have been committed by some of the non-co-operators. I appeal to them to pause and consider the danger of a course of action which is apt indirectly at least to result in confusion and chaos. It is the duty of every loyal citizen to help the Government in the maintenance of peace and order and at the same time to safeguard the interest of the country. The best possible solution is to call a Round Table Conference of the leaders of all shades of political thought in the 'country'." This," he concluded, "will not cause any loss of prestige to Government, on the other hand Government has everything to gain and nothing to lose by adopting such a course."

17 MUNICIPAL COUNCILLOR'S APPEAL TO AHMEDABAD PARENTS

(ASSOCIATED PRESS.)

AHMEDABAD, Dec.

17 non cooperating Municipal Councillors of this city have issued an appeal to the citizens not to send their children to schools for one month. After the Congress is over, they propose to take action in the matter. Meanwhile the people are requested to postpone the education of their children at a time when the national leaders are in the jail.

NO ONE VOTES.

SIKHS AND PUNJAB COUNCIL.

(FROM A CORRESPONDENT.)

To-day was the voting day for the Sikh urban seat vacated by Sardar Bahadur Mahtab Singh. Out of about 2,500 voters of Amritsar not one came to vote at any of the four polling stations. This is a great success for the cause of Gurdwara reforms, in pursuance of which S. B. Mahtab Singh had resigned, and should serve as an eye-opener to the Government. It must be remembered that the Sikh electorate of Amritsar City contains more than 50 per cent. of all the Urban Sikh voters. The "Tribune."

Chambers

political thought in India. It had been suggested by some of the members already that they should have a Round-Table Conference. He thought that was the best solution suggested till now, because they could not continue this state of things any longer. The Government might have the satisfaction of sending self-sacrificing men who did not care to defend themselves by hundreds or even by thousands. He did not think that even the Government with all the military forces could command the loyalty of its people, but that could be achieved only by affection and by proper treatment. (Cheers.) At Allahabad after the trouble they found complete hartal and it would not be a surprise if there was hartal at Calcutta. Even in Madras they have extended the Act and he did not know how many would be arrested in course of time. But he might assure them that they were not pleading for the Non-Cooperators' cause. They wanted fairplay at the hands of Government. It was claimed by their Prime Minister that fair-play was a British characteristic. They found injustice done to the people who sold Khaddar. Whatever be the political views of persons, should they not concede that they had got elementary rights? Was it not the duty of all politicians to join together and show that this sort of procedure adopted by the Government was not just? He wanted to know what the object of their sending him to foreign places asking for equal status was if they had no status in their own country. (Hear, hear.) He would not be able to express his real views to them. Some of the Government officials out of panic said that there would be revolution in India. If there be revolution in India on account of Non-Cooperation, it might be a peaceful revolution. Almost all of them were of a different school of thought from Non-Cooperation. They wanted constitutional methods and did not like to sit with folded hands. Mere benevolent intentions would not satisfy the people. It was left for the Legislative Assembly and for the members of the Legislative Council to bring pressure upon the Government to secure some direct benefit to the people. Why should not more funds be placed at the hands of Ministers for Development here? He hoped that at the time he returned something would be done if they had not got Swaraj, he hoped that at least they would get responsible Government by placing the whole expenditure at the command of the Legislator.

MR. RAJU ON PRESENT SITUATION.

Speaking at an entertainment given to him on the eve of his departure for Fiji, the Hon. Mr. B. Venkatapathi Raju said:—

He felt that he was deserting his country at a serious crisis. He would leave it in the hands of his gurus and leaders to safeguard it. Because whatever it might be said, the present policy of the Government did not commend itself to any school of

Chinn Dec 13

Every thoughtful man, we Christians in go farther and say every Asia Minor, thoughtful Moslem in particular—for the honour of Islam is at stake—must appreciate the solicitude of those members of the House of Commons who have raised the question of the protection of the survivors—there are not so many—of the Christian population in Asia Minor. Nor will they seek to palliate the responsibility of the unworthy Moslems who have been directly or indirectly responsible for the appalling massacres which stand proved beyond doubt. But those who feel most strongly on this subject will ask themselves which is the best way to protect the survivors. Is it better to keep the

John

Sec 23

1921.

Turkish Nationalists in a state of international outlawry, or is it better to bring them into the comity of nations and render them subject to the moral forces of civilisation? There is only one answer. The policy of international outlawry has been tried and failed. It has not protected the Christian peoples, nor can it protect the Christian peoples, until—which will be never—some Power will assume the mandate for Armenia and fully discharge it by force of arms. Every Power has been sounded, every Power has firmly refused to touch this mandate, for the good and sufficient reasons that it could not possibly discharge it. Then there is only the other expedient left, namely to instal the *de facto* government of Turkey, which is the Nationalist Government, in Constantinople, to enter into full contractual relations with it, to help it to establish its position and rehabilitate Turkish finances, to admit it to the League of Nations, and then to use the influence which will flow from this policy for the protection of the Christian survivors. If the two alternatives are thus fairly stated, there can be no doubt as to the direction in which the best interests of the Christian population lie. One policy has been tried and has definitely failed. The other policy has not been tried; we do not think it will fail, but even if it does it could not, in this respect, be worse than the one the Powers have tried to pursue. We have considered the case solely from the point of view of the Christian population of Turkey, because that was the one issue before the House of Commons. We have not the slightest hesitation in saying that the protection of these people can best be secured in the conditions which exist by making their custody the care of a Turkish Government installed in Constantinople, in friendly relations with the Western Powers, and in vivid contact with the outer world.

PEACE WITH
TURKEY.

ATTITUDE OF MAHOMED
INDIA.

CLAIM FOR SELF-DETERMINATION FROM NEW CASTLE.

Sir Theodore Murnau writing from
Nervette to "The Times" on Nov. 27,
on the present Mahomedan feeling in
India and how it can be assuaged says:-
"Sir, Will you allow me to express my
warm concurrence with the Indian policy
outlined in your leading article on
November 16? I have known personally
almost all the traders of Mahomedan
origin in India during the last 30 years,
and I still have the honour of being con-
sidered by them take yourself, I am satis-
fied that a just and equitable policy with
towards the Mahomedans of India.

the Turkish and conflict the
Albanians, bobbie to the Moderate, the
would even any Conservative action of
Indian politicians. That they have
the time coming over, the left is
been unable to say a word in defense of
the Turkish policy of our Government.
Had the Government given them any
clings of a new type, then any
tion. Ah, others, are they actually
did in very difficult circumstances over
the question of non-cooperation in education.
But upon the Turkish peace, they
have been compelled to accept the
position. They are content in this country
has persisted in a policy of which
active enemies to their hostility to Islam.
They would, with some natural reluctance,
have been prepared to defend a joint
policy, they are now in the face of the
Turkish Empire by the grant of autonomy
to the Arab provinces; but they cannot
be expected to approve of a treaty in which
Turkey which is in flat contradiction
of the principles of the League of Nations
and during the Turkish

Like many of us, the Times in London has had one of the misbegotten of the Great War, was to vindicate the right of peoples to choose their own government. They confidently expected that the principle of self-determination would be applied to Turkey as exactly to Germany or Austria-Hungary, and were prepared to see the result. This confidence was shattered by a pledge given by the Prime Minister in January, 1918, that Thrace and Anatolia, which are preponderantly Turkish in race with Constantinople as the capital, should remain under Turkish sovereignty. How this pledge been kept the world has been unable to understand. India, for instance, immediately after the Armistice, the public Houses and the public Americans began to explain this pledge as a mere bluff, and the obvious partiality of the arguments created a very bad impression in India. Proportionately incorrect statistics were circulated, and the result was that the world was misled as to the feelings of Armenians. Had been necessary, whereas before the war there were no more than 1,200,000 Armenians in the whole Turkish Empire, and it is clear that a large proportion of them are still alive. It was asserted that Greeks formed the majority of the population in the East, whereas in fact they are in all these provinces a small minority, and even in the Vilayet of Smyrna do not amount to 10 per cent. of the total population. Nor to Mahomedans of India have had the whole of the Turkish case carefully explained to them, and they have not stated the case of the Turkish Empire before the most fashionable. They would attribute these reckless mis-statements only malice. Their leaders very reasonably asked that in all cases of dispute a pharisee should be taken or an impartial inquiry conducted on the spot. This the Western Powers have always refused, and have thus confirmed to Mahomedans, and particularly to Christian nations, a case for Christians and another Mahomedans.

The only other argument used to defend the claim of self-determination was that the Turks by their massacre of Christians have proved themselves unfit to govern minorities of another faith, and therefore that the provinces in which the minorities are found should be handed over to Armenians or Greeks. This argument is a moderate Mahomedan must appear a very unfair half-truth, and a plebiscite to recognize the fact in Armenia and Georgia have shown the colored people as massagers as the Turks. The Mahomedans of India have very information concerning the massacre Mahomedans perpetrated by Armenians during the Russian occupation of Eastern Vilayets of Anatolia. They consequently will surmise that the Greeks are guilty of horrible crimes against the Armenians as the Armenians against the Greeks. They see no reason for expecting in such massacres and barbarities will again occur if the Turkish majority. These provinces is placed at the mercy of the Armenian or Greek minority. It is suspected that the Oriental nations will be much interested when it is known that the Armenians are massacred.

As long as the proposals for defeat
Turkish disetermination were confined
to irresponsible pettles and speeches
was possible for moderate Mahomedan
findin to argue - that there were not
opinions of the British Government,
when the Treaty of Secres was published
even this defecare was not possible. To
the loyal section of the Mahomedan com-
munity left heart. Kien then gave
the fight rose, in spite of appearances
still showing deep relucy to the help of
England and did indeed their to
in her. From that day the Afghans
lost all their fear of the British
Treaty.

Serres had justified their meritorious conduct, and was hostile to them. The latter was thereupon sent off to a hospital in France. In this country Mr. Amersat also continued to urge upon our Government and the English people the just claims of the Mohammedans, and the British Empire to use them the Indian Mohammedans, were him a debt of gratitude for his courageous defence in your colony of a well-known non-combatant.

The situation in India is undoubtedly grave, but I believe it may yet be saved. The rest of the world, the Prince of Wales, I am confident, rekindle that warm loyalty to the King-Emperor and his firmly which is the strongest sentiment and most abiding political power in India. A temper of conciliation may be effected in which the settlement of the Turkish question will be possible. If the Government will send an expedition to save the world a safe and equitable peace with Turkey, before the Mahomedans will gradually return to their old position in the East and Right of Indian political parties to enrich their temper and interest alike write them.

FIRST SESSION TO BE HELD IN
MAY NEXT.

It is proposed to organise an All-Ind Government Servants' Congress to concentrate and focus the opinion of the subordinate Government servants on matters affecting them. The principal object of the Congress will be to promote unity and sympathy among the subordinate servants themselves.

A preliminary manifesto regarding the Congress, issued by Mr. D. G. Panth, President, Kakee Workmen's Union and Organiser of the forthcoming Congress says:—

It is here necessary to answer the main objection that is likely to be raised against this proposal, viz., the Government servants used by this act be transgressed the limits imposed upon them by the Government Service Regulations. No fear, however, need be entertained on this point, the right to appoint Government servants to the worthwhile of employers and it has been secured to them by the treaty. Moreover, Government Servants also are under light on their struggles for the removal of the Government. Let there be no misunderstanding as to the interests of the Government. It should be noted that the Government of India, being a party to the above treaty, is bound to

India is also an "original member" of the League of Nations and the Indian Government is infinitely bound to respect its resolutions. To give effect to one of its resolutions which gave right to every set of employees to organize into Unions, the Government of India is shortly going to introduce in the Legislative Bodies a Bill regarding the registration of Trade Unions and is going to proceed there.

The Government servants should the
foresee that they can safely start and
disruption like the All-India Govern-
ment Servants' Congress. The Govern-
ment can take no objection to their starting
Congress, nor as an objection has been
raised against the Mamlatdar Conference
and the Provincial Congress and the
Panch Congress and All-India Police Con-
ferences which are holding its annual ses-
sions in perfect order and carrying out
business without any opposition from
the Government. It would simply be dis-
ingratitude to the Government to say it
they would let loose the Mamlatdars
for a particular offence and punish
the other servants for the same!

Taking into consideration the above thoughts, The Kyrkee Workmen's Union has resolved to hold an All-India Government Servants' Congress. And thus taken lead in this cause. The Congress seeks to achieve the following, among other objects:—

(1) Maintaining an attitude of loyalty to the King-Emperor, to strive for the intellectual betterment of the Government Servants, to organise the scattered Government Servants with a view to getting the

ii) To organise unions and federations of Government Servants to represent their grievances to the proper authorities and get them redressed.

(iii) To promote feelings of love and brotherhood among the Government

(iv) To appoint representative committees to draft revision schemes as recommended and to suggest the improvements that are quite indispensable.

Expert legal advice declares that to
any part whatsoever in the above En-
does not mean transgression of the
document Service Regulations. We, the
fore, invite the active sympathy and
eloquent help of all Government Servants
bringing the first Sessions of the
Indian Government Servants' Congress
a successful termination. The in-
sion will be held in the month of

1922.
All communications should be addressed to
Dattatraya Govind Pandit, President,
Kirkree Workmen's Union and Organiser,
The All India Government Servants' Ga-
zette, P.O. Government Servants' Ga-
zette, office 750, Kasba Poonn City.

DEWANS CONTINUE.

Dispute, exactly of the same type as held at Ajnaia, continue in front of Tuhit Sahib and in Gannu-ha-Bagb's speeches are delivered to explain Gaudama's Keys affair.

Muksha has not forgotten their three years, like Bhai Munisinh Sahib, Munisinh Sahib and others, and the latter expects every Sikh to do his two nish Sahgura in a calm and peaceful way.

with the message, "The Government of the United States of America, in the course of constructions in the rear thereof, has caused the building of a new residence, and the old residence is now being used as a storehouse." The building is situated on the corner of the intersection of the road, and the road is now being used as a storehouse. The building is situated on the corner of the intersection of the road, and the road is now being used as a storehouse. The building is situated on the corner of the intersection of the road, and the road is now being used as a storehouse.

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BRITISH IN INDIA.

ARE THEY WANTED?

(FROM A CORRESPONDENT.)

Sir.—The publication of the recent Government of India resolution on proportional pensions has found the majority of the officers whom it affects unable to decide from its wording what really are the wishes of their Government and the interests it represents. Are they wanted to go or to remain? This is a crucial question, for on its correct decision not only depends the attitude of the Services towards this particular resolution, which, though momentous to the individuals, is in itself but a detail in the gradual development of the new India, but the whole conception of their place in that development. It has been said that the criterion by which officers should judge should be their duty, that, putting aside the lower considerations of personal tastes and inclinations they should boldly hitch their wagons to a star and do that only which is best for India. One may agree with this and yet perceive some hesitation as to the interpretation of India's wants. We may think, and think quite genuinely, that our continued presence is for the Indian good, but the Indian may, and quite frequently does, have entirely opposite views on the subject. Whom then are the Services to believe? The Secretary of State has given them no lead. The wording of the Government of India's resolution is Delphic in its obscurity on this point. It is true that for some time back eulogies of their work, their loyalty, and their traditions have been commonplace of official oratory and pamphlet. But even here there has been apparent some dividing of the stream. The phrases which are looked for with confidence in any debate or speech in which the Services were encouraged do not come forth so trippingly from the tongue as they used. They falter and lack confidence. Sir Valentine Chirol in his "India Old and New," which is devoted to an enthusiastic, if in some points perhaps exaggerated, admiration of our new world, is clearly lukewarm in his appreciation. Eulogies of Indian politicians and their achievements of the past twelve months are numerous. But there is scant mention of the men who have made the achievements possible. We do not decry the one, but we would not omit the other. The Services are of course no better and no worse for this treatment. It is the significant fact to which my attention should be called. The wording of the resolution on pay was cut to a minimum, its sympathy with the feelings of the

OUR READERS' VIEWS.

THE MOPLAH REBELLION.

MR. GANDHI'S PERVERSIONS.

TO THE EDITOR OF THE TIMES OF INDIA

Sir.—They knew the Moplah and carefully neglected to make him a better neighbour. Thus writes Mr. Gandhi in one of his recent letters regarding the Moplah rebellion. His reference is to the treatment of the Moplah race by their Hindu neighbours and fellow-subjects, and by all who know the facts Mr. Gandhi's statement cannot but be regarded as a perversion of the truth, though it may readily be believed Mr. Gandhi has prevailed unconsciously. Let me mention just a few facts—plain, unvarnished facts, which will be admitted by all Moplahs themselves who have any self-respect, gratitude and love of fair play left in them.

First, with regard to religion. The Hindu communities have throughout shown the utmost consideration to their Moplah neighbours. Indeed, as history shows, the introduction of Islam into Malabar was carried on largely through the religious tolerance of Hindu rulers and States and through the facilities secured by these to the Arab and other Mohammedan missionaries. That at times there was a good deal more than toleration may be inferred from the curious yet perfectly authentic circumstance that, during the Portuguese period, the Zamorin Rajah issued an edict under which one male in every Mukkur (Hindu tribe) family should be made a Mohammedan, so as to render him eligible to serve in the Zamorin's navy. The necessity which led to this edict ceased centuries ago. But down to the present day the custom prevails, and it shows to what an extent the religious scruples of the Moplahs are respected.

The Moplah would not so much as dream of permitting one of his creed to apostatize, with- out springing out in blood upon an insult to his faith. But while he is so blindly fanatic and bigoted on this score, he is ever working to convert Hindus to his own religion. It has, indeed, been truly said that every Malabar Moplah is a proselytizer. From among all the Hindu communities, Islam, in Malabar, is continuously and actively recruiting new adherents, and you never hear of Hindus going out on the war path and dying to avenge these insults to their own creed. On the other hand, when, sometimes, a convert to Islam tires of his or her new faith and reverts to his former faith, there is sure to be a fanatical reaction

on the part of the Moplahs, and the Moplahs have been badly treated by the Hindus of the District.

The very reverence really the case.

The Moplah has always wanted more mosques and prayer sheds than he actually needs, but though the existence of many of these places of worship constitutes a distinct inconvenience, I will not say nuisance, to Hindus resident in the vicinity, it is an indisputable fact that Moplahs have never found it difficult to obtain sites for the erection of their places of worship. Hindu landlords have always been most accommodating in this respect. While, so far as the Government is concerned, it has very frequently put itself to the trouble of acquiring land and making it over to the Moplahs as sites for mosques and prayer houses. Moreover, throughout Malabar I doubt, if there has been a single instance in which the Government or a private landlord has insisted upon the demolition of a standing mosque. The mosque in the surround of the Malabar Collectorate, in Calicut, is a striking example of the Government's scrupulous regard for Moplah religious temples. It takes away greatly from the aesthetic effect of the Collectorate building, but for all that the Government decided to let the mosque stand.

In all walks of life, the Hindu communities have invariably extended their confidence and consideration to their Moplah neighbours. Hindu landlords and landholders, merchants, traders, bankers, etc., freely employ Moplah servants, labourers or agents, Moplah workmen, Moplah watchmen, carriers, boatmen and so on. In Namballoori Illams and Nayer Houses, Moplah employees are, in fact, allowed much more latitude than is possible, under existing social conditions, with Hindu employees of the inferior castes. In a word, Hindus may be said to have always treated the Moplah with greater kindness and confidence than they show to their own Hindu brethren.

And then, how about the Government's treatment of the Moplah? For much over half a century, the Government has been spending money lavishly on special efforts to educate the Moplahs, Special schools for Moplah children, special training schools for turning out Moplah teachers, a special Moplah inspecting agency, free scholarships for Moplah pupils, special facilities for the religious instruction of Moplah pupils—and all this at the expense, mind you, of the general taxpayer, who has not grumbled, simply because he was as desirous as the Government itself that the Moplah community should be lifted out of its ignorance, its uncanny clamorousness, its antisocial habits and should be transformed into a peaceful and desirable neighbour. In the case of most other communities, examination qualifications are strictly insisted upon for admission to the public service, but in the Revenue, Police, Educational, Judicial, Registration and other Departments, you will find numbers of uneducated, unqualified Moplahs who were enlisted, lest, it is to be feared, out of regard for administrative efficiency than out of a benevolent desire to help forward the cause of Moplah education, enlightenment and progress.

Of course, if all this be so, you will enquire, what is the meaning of this Moplah rebellion and is it credible that the Moplahs, instead of being grateful to the Government and their Hindu neighbours, can really be guilty of all the innumerable atrocities and excesses which are being reported? My answer is that, in the first place, in spite of all that has been done to civilize, educate and humanize him, the Moplah of the Ernad and neighbouring area is still wholly under the influence of his Thigala, Munnars, and Mullas, a great many of whom understand Islam as a creed which is uncompromisingly antagonistic to every other religion and should be propagated, if need be, by sword and fire. Secondly, my answer is that, to a fanatical race like the Moplahs of the zone in question, N. C. O. and Khilafat preaching were a clear call to rise up in arms and destroy the existing Ruff Government. As so many N. C. O. propagandists were Hindus and as so many Hindus had joined the Congress and N. C. O. movement, the ignorant, short-sighted Moplahs fully believed that when they rose to Hindu population would join them in driving out the Government. The very first week of the rebellion disillusioned them as regards the Hindu population. The result was that, from attacking Government officials and public property, the rebels went on to treat all non-Moplahs as their enemies and the active or passive pursuers of the Government. In the last week of August, Vaniyankunth Kunhamad Haidi, one of the most conspicuous Moplah rebel leaders, visited Manjeri with a large following and held a meeting at which it was resolved to kill all Government officials and convert all Hindus to Islam and the Khilafat. I have had this from several Hindus and Moplahs, who were present in Manjeri at the time. Similarly, various other rebel leaders, it has been proved beyond all reasonable doubt, had proclaimed the same edicts against Government officials and non-Moplahs unwilling to be converted. I have set down bare facts. Not non-Moplahs alone, but numbers of Moplah witnesses could be cited to prove these facts. Poor Mr. Gandhi may refuse to believe it, but accountability for the rebellion lies at the door of N. C. O. and the Khilafat. Such causes as oppression by petty officials and agrarian discontent are convenient camouflage, nothing else. That individual officials and a landlord here and there were oppressive, no one denies, but is it conceivable that out of such small causes could have grown so formidable and frightful a rising? Above all in the course of a few short months? No, everything shows that this rebellion was wholly the outcome of direct appeals to the political and religious passions of a fanatical race.

V. GOVINDAMENON.

(Continued from preceding column.)

might be difficult but one is bred to the conclusion that the Indian politician is not greatly concerned with these. We declare that we have given India a national entity. We must therefore respect India's own decision as to what best constitutes her interests. From present indications that decision returns a negative answer to the question

ARE THEY WANTED?

be confessed look in vain.

Coupled with all this, and in its effects far more disturbing for the thoughtful man, is the attitude of the Indian in the Councils and outside them. We leave the extremists apart. Their views are at least definite and do not suffer from lack of advertisement. The Englishman who is trying to make up his mind on this great question cannot, of course, neglect what his professed enemies say and think of him, but he knows the worst. It is rather to find out the minds of his professed friends that he directs his efforts. Now in the three sessions which the Provincial Councils have seen there has been a remarkable absence of the support and sympathy which the Englishman had supposed he would obtain among the so-called moderates who filled the benches. On very few occasions has the voice of the elected member, to be as moderate as he may, been raised in the defence or praise of the English official. The Services did not look for panegyrics, but they did expect more than the negative silence which is the best they have received. This attitude of their so-called friends in the Councils has inevitably given rise to doubts. Are the Services really wanted in India by anyone?

It is a legitimate question, and not capable of the easy answer which it usually meets. The Services not un-naturally ask why, if they really are wanted, are there not more people in the Councils to say so. A common criticism of this attitude of the moderates is that while they agree with the extremists in desiring to see the last of the Services as soon as it can be arranged, they are somewhat more courteous in the expression of their views. We hope and think that this is not so. But there is undoubtedly a grave danger that the Services, already somewhat suspicious of their own Government, may see in the passivity of the moderates the final argument, and decide to answer the question in the negative. If they do, and act upon it, the harm to India will be as irreparable as it is obvious. It is thus tolerably certain that the call to duty is not so clear as one as it has been imagined. Before pointing the doubter to his duty it is necessary to make sure that he knows what his duty is.

The certificate which all who intend to retire under the new scheme are required to sign declares that the applicant does not consider he can continue to serve with advantage to the State. But what State? Is India as a separate entity, a self-governing dominion, indicated by this, or does the Secretary of State mean India as we now know it, or more simply England and the Empire as a whole? The answer to the original question must be dictated by the interpretation put by each on these words. There are some who feel that while they could very usefully continue to serve Government as we know it now, and still more so England or the Empire, they would not if they remained by interpreting the wishes of the majority of Indians whose opinion they have been able to ascertain. And if they remained on in defiance of the desires of the majority, even though they followed some misguided sense of duty themselves, would they be serving with advantage to the State when the State has showed every sign of wanting to be rid of them?

It is obvious of course that any wholesale resignation of the members of the Services would not, when judged afterwards in history, prove to have been to the advantage of India, and to that extent the Services may claim that it is their duty to remain. But a man cannot always judge correctly of his duty in the light of a possible verdict of history. We cannot all emulate the younger Pliny, nor would we if we could. The circumstances of the moment, the opinions, attitude and actions of those who surround us, must affect our decision. And it is precisely in these opinions, attitude and actions that the Services see the strongest inducement to take advantage of the terms now offered them. The choice cannot for obvious reasons be one of financial betterment. No one claims that he would be better off materially by premature retirement. Indeed the more general criticism is that the terms offered are starvation ones. But their work as midwives to the Reforms completed, the Services are feeling that they are not appreciated as nursemaids for the growing child. And no man will continue willingly to serve when he feels that his efforts are not wanted or appreciated by any section of the community among whom he labours.

Indeed it would take a very high sense of duty to sustain one under such circumstances, and the call of that duty would require a very large share of the missionary spirit which is already supposed to imbue the Services. Before one can be a successful missionary it is well to be very sure of one's gospel. The preacher without conviction carries as little weight as do his doctrines. If either the Government or the Secretary of State or the general public in India were to give them a lead the Services would not have so much difficulty in deciding their course. But when the authorities are silent, and those whom they had hoped to call their friends are slow to praise, it is inevitable that the duty which seems so clear to the theorist should become obscured to the man who is faced with the choice.

The trend of the Councils is more and more to racial discrimination. These are hard words and unpalatable to the majority, but a perusal of their debates and a scrutiny of the voting lists on important questions can leave no other opinion. In this development the old moderates, who support the Government in general against the forces of anarchy and disorder, are at best apathetic and at worst definitely against the Services. Merely therefore to say that it is the duty of the Services to remain, and, putting up with distasteful conditions and economic and social hardships to continue their work in India to the advantage of India herself, and the Empire as a whole, is to beg the question. There is a convincing body of proof on the other side that the Services would be better serving the interests of this country at any rate, if they left. The effect on the Empire and England

(Continued in next column.)

NEW BOOKS

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Bergmann's Review.

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THE BOMBAY CHRONICLE.

Friday, December 23, 1921.

RECONCILING ISLAM.

We published recently a cable from a special correspondent reporting that Great Britain proposed to induce France to scrap the Franco-Kemalist Treaty in favour of a general reconciliation of all the Allies with Turkey and the Islamic world. Authorities, whether from London indicate that the "change of heart" in the British Cabinet is both apparent and real—though of course its genuineness is bred of expedience and has been forced by the victories of Ghazi Mustafa Kemal. Our special correspondent's cable had reference, doubtless, to the question which it is proposed to summon in January and to which we trust a representative delegation of India's Muslims will be invited. The mail papers give us the first news that such a conference is projected and it is a very simple deduction that the idea of it arose as a sequel to the recent visit to London of M. Gekharis, the Greek Premier, and M. Buttiar, Greek Foreign Minister. Her comprehensive defeat by Turkey has somewhat chastened Greece, for we find the suggestion made openly in the English Press that Greece will, at any fresh conference, for a settlement with Turkey, agree to withdraw from Asia Minor in return for certain monetary compensation from Turkey and a loan from Great Britain. As to whether Turkey should, or will, agree to compensate Greece for the expenses incurred by the latter country in her wanton raids of aggression is not our purpose here to debate, though we feel that Greek claim to financial compensation from Turkey is morally far weaker than a claim Turkey might justly put forward for an indemnity from Greece against the cost to Turkey of the War in Anatolia.

The point for the immediate attention of India's Muslims is that there is to be a further attempt on the part of Great Britain to arrive at a satisfactory settlement with Turkey and that a conference on the Turkish question is proposed in London for January. As we have been told that British representations to France express the desire to achieve a settlement that will conciliate the Islamic world, it behoves Indian Muslims at this juncture to prepare an unequivocal case for the restoration to the Khalifa of real authority over the Jazirat-ul-Arab and for the placing of the Holy Places of Islam under an unfettered Muslim rule. For this is the heart of the Khalifat demand, without the concession of which there can be no reconciliation of the Allies with Islam. We notice that the "Near East" in an article on the subject, while admitting that the Turks must be convinced that they are to have Asia Minor intact, suggests that the question of internal Turkish peace may prove a stumbling-block. "The relations between the Sultan, the Constantinople Government and Mustafa Kemal Pasha (says the "Near East") must be satisfactorily adjusted, particularly if there is any question of the Allied troops being withdrawn from Constantinople." But we fail to perceive how the problem arises at all or, if it does arise, why it should prove difficult of settlement. The Powers,

professedly aiming at a settlement with Turkey likely to conciliate all Islam, have morally and diplomatically no vestige of right to interfere in Turkish internal affairs. These can well be left to the Turks to settle. A referendum would set in order the internal situation in Turkey. There was a period when "self-determination" was a fashionable "slogan" in every sentence they spoke. Why should they hesitate now in allowing self-determination to Turkey? For, whether the relative position of the Kemalists and Ottoman Governments is settled by a referendum or otherwise, any settlement by the Turks themselves of their own problem is self-determination. And it is essential that the Allied garrison be withdrawn from Constantinople and Turkish soil before any settlement can be attempted. No Muslim in the present disillusioned temper of Islam will believe for a moment that a self-settlement of Turkey's internal problems can be arrived at by the Turks while Allied troops are present in their midst. The presence of an Allied garrison in Constantinople during a referendum will be regarded by every Muslim as a threat to coercion. The "Near East" refers to the withdrawal of Allied troops from Constantinople as though the step admitted of doubt or were open to debate. We reply that there can be no possible hope of conciliating Islam until the withdrawal is an accomplished fact. Only after the evacuation of Constantinople by the Powers can Turkey so much as begin to set her house in order. Further, the Khalifat claim makes the evacuation of Constantinople by the Allies a matter on which there can be no compromise—no discussion.

The forthcoming conference will be a fruitful one. It will be with Islam only if the Allied statesmen enter upon it prepared to admit the Khalifat claims. For, to Muslims these are first principles and outside the scope of compromise or concession. The admission of a Khalifa of Islam unfettered in his own capital and with actual authority over the Holy Places of the Faith should be the starting point from which all discussion at the conference sets out, and if Great Britain and the Allies are sincere in their expressed desire for friendship with Islam, they will make it so. Finally, any attempt, however veiled, to play off the Constantinople puppet Cabinet propped up by Allied bayonets against the Kemal Government in a conference aiming at a settlement with Turkey will not only fail in itself but will wreck a conference. The Islamic world knows that the Kemalists are fallen the mantle of the Young Turks who, when they attempted to establish reforms in the Ottoman Empire, met with opposition and intrigue at every turn from those European "friends of Turkey" who feared lest through reforms the Khalifa and Islamic civilization should find new life and strength—strength mayhap to oppose the exploitation of Islamic lands by Western capitalist governments and to preserve an Empire which alone allowed Islamic civilization, culture and thought to live in the world. The Kemalists alone have saved Asia Minor for Turkey and beaten Greece to a spirit of chastened reasonableness and thus made the proposed conference possible. It is, therefore, with the Kemalists primarily and Europe's statesmen must deal in any settlement with Turkey and with Islam.

A TALE WITH A MORAL.

If yesterday a Freudian psycho-analyst had asked the writer to react in a word-association test to the noun "Conference," the reaction would have been "Hospitality"—and thereby hangs a tale which we will proceed to inflict upon our readers and in the process expound Lord Reading's mental processes and those of the bureaucracy as indicated by the Viceroy's reply to a deputation of Moderates in Calcutta. As the story has to do with a bet which was won and lost, it might appeal even to those patriots whose interest in the "Bombay Chronicle" is confined to the lists of starters for to-morrow's races, and thus bring them to a somewhat belated realization of the fact that there is a war on—call it a non-violent struggle if you will. It chanced that at one period of the writer's somewhat hectic career he and a Scotch friend had occasion to pay a round of business calls on a number of wealthy Indian gentlemen. It so happened that the writer in his enthusiasm for Indian culture had boasted to the Scotchman that to pay a business call on an Indian millionaire was to evoke an exhibition of hospitality comparable only to that of the Great Moguls in their more expansive and lavish moods. The dour Scot, however, confessed to scepticism induced by a longer residence in Bombay and a greater experience of Bombay's millionaires than he writer had enjoyed, and offered to bet ten rupees a Scotch-

man only risks a sum like ten rupees in an absolute waste of investment that we would not be offered so much as a cup of tea. Though, as a Muslim and a Non-cooperator, to whom gambling is forbidden, the writer should have refused to bet, the temptation of extracting ten white rupees from a Scotchman—ten rupees of India's money which would clearly be banked in Scotland and which if we secured could be donated to the Angora Fund—was too strong to be resisted and so we weakly accepted the challenge. To the end of making assurance doubly sure, the writer timed the business visit to the hour when a millionaire's fancy might reasonably be expected to turn lightly to thoughts of tea, and we actually discovered our host-to-be in the act of sipping a cup of that *swadhi* beverage. We stated our business and the great man was affably itself, but the minutes sped by and he did not invite us to initiate him in his sipping act. Our Scotch friend glanced triumphantly at the tea and at us. He felt that our ten rupees was already as good as safely banked in Aberdeen. But we non-violent Non-cooperators are made of sterner stuff than to allow a Scotchman to rob the Angora Fund of ten rupees without making an effort to prevent the felony. Action was clearly needed and in desperation we observed pleasantly to our host: "My friend and I would like a cup of tea if you will offer it to us, but you must offer it to us and not allow us to ask you for it." We got our tea. But the Angora Fund has not yet got that ten rupees for the Scotchman refused to pay it. He declared that he had won the bet and demanded ten rupees from us. His case was that we had invited the millionaire to invite us to a cup of tea and that the millionaire's invitation could not, therefore, be regarded as a spontaneous outburst of hospitality. The inexorable logic of the Scotchman's reasoning proving at length too strong for us, we paid up. And it was this tragic little episode in our purple past that we were reminded immediately we returned to our hotel, only to find that the millionaire who waited upon him in Calcutta.

The main purport of the Viceroy's words to the deputation may be condensed into the following: "I and the Government yearn for a Conference with the Non-Cooperators if they will only offer us one, but the offer must clearly come from them. Only let them offer us a Conference." It may not be so plain as the world afterwards did not remain so or the world afterwards that asked them to offer us a Conference as that would damage our prestige. If the Non-Cooperators will not offer us a Conference we will try to do without it as best we can but we wish they would only make us the offer as we hereby proclaim that we accept it." It is the tale of "The Writer, the Millionaire and the Cup of Tea," with the Viceroy taking the role of the Writer, the Non-Cooperators in the part of the cautious Millionaire and the Conference representing the Cup of Tea, while the Prestige of the Government which inspires the Viceroy to invite an invitation is the Bet of the true story we have told above. And if our readers agree with us and the Scotchman that our eagerness to win it we feel that, they will have no option but to agree with us that the Viceroy in his anxiety to retain the bureaucracy's prestige has succeeded in losing it. For all his brave words, indecision and doubt are evidenced in every sentence Lord Reading spoke. Why cannot the Viceroy of India take his own advice and rise above consideration of things petty to admit frankly that there is a popular demand in India for immediate Swaraj and that realising this his Government were prepared to convocate a Conference both to confirm the existence of the demand and to discuss ways and means of meeting it to the satisfaction of the people? But if the Viceroy's entire speech was hesitating, his concluding words were unwise and in a city like Calcutta might well provoke a reaction against the British and a part of a large section of the Europeans. Lord Reading should by this time be aware that the boycott of the Prince's visit is not an affront to the Prince, for His Royal Highness has been told that the people of India, the Non-Cooperators, have nothing but the greatest respect for him and the royal family. The Prince's visit is boycotted merely lest His Royal Highness offend and the people of England be deceived as to the state of feeling in India. The boycott is directed against the system of Government alone with which many Indians are associated, and it was, therefore, very impolitic on the part of Lord Reading to utter words that may provoke race feeling among so unbalanced a community as the Europeans of Calcutta by investing the boycott with an anti-British significance.

HAKIM AJMAL KHAN TO ACT FOR
MR. DAS.

WORKING COMMITTEE'S MEETING

SPLENDID CONGRESS PREPARATIONS.

(By our Special Representative)

AHMEDABAD, Dec. 23

The Congress arrangements are rapidly nearing completion. Across the tanks the Mahatmas about three miles from the main railway station an inspiring speech has been moved to pure original style (to the dismay of the eaning of Swami) in the whole place which covers entire grounds is one of bustle and activity, one steps out of the station and proceeds through the city, one observes elaborate police precautions which terminate on either side of the Ellis Bridge and Khadi Raj begins in right earnest. Khadi and Khadi capped volunteers line up, routes from the bridge to Khadi. Nani presents an animated appearance on all sides. Passing the bridge one observes the spacious park on the right and the tanks on the left. Khadi and Khadi are the next. Next the Khilafat Conference takes place, but one must not

[illegible]

(ROSTER'S TELEGRAMS.)

LONDON, Dec. 21.
Washington.—The Sino-Japanese negotiations on the Shantung question have failed to reach an agreement as regards the control of the railway and has been adjourned *sine die*. The Japanese declare that it is necessary for them to obtain an

ALL DISOBEDIENCE STARTED

LONDON, Dec. 22.

operation on lines of Mahatma Gandhi's
movement.

LATI

Zaghiul Pasha and others have declined to obey voluntarily the order to return to their villages, and will therefore do so under military escort early to-morrow. Excited crowds gathered in the vicinity of Zaghiul Pasha's house and elsewhere. Two demonstrators have been killed and six wounded by gunshot in collisions with the police.

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PASHA.

GRAM.)

EDON, Dec. 22.

that the situation
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rendered still more difficult by an interview which he has given to the representative of

It is open to India to refuse to enter into negotiations with the Government and to embark on a struggle which may be protracted and which will certainly be fraught with serious risks and entail heavy sufferings on the people and let us seriously consider the grounds on which she is being asked to

But her colleagues—of the sign of oak-leaf or olive-branch—were not to be deceived by Government or by any question of principle. They refused to entertain the idea of a conference with the Government, and justified. But such a state of things is fatal from having arisen. One may or may not agree with all that Mr. Freney has said, but it is not possible to deny that such a situation to invite a conference, and it is decided that a conference must nevertheless have been free to conduct its business as it saw fit. It is not possible to generally acknowledge that the reply was not intentionally conciliatory. His Excellency only asked that a temporary suspension of hostilities should be agreed upon, the intention being in order that the conference might meet and carry on its deliberations in an atmosphere of goodwill without any further delay. It is not possible to do so with any success. "I should have wished," said His Excellency, "and I know that I speak not only my own thought, but the thought of all those who are sincerely of this opinion, that such conditions had superseded no advantage or triumph be claimed on either side and no reproach should be made by one to the other. It is not possible to do so without not having the courage to proceed with this campaign. I should have wished to see new spirit introduced. Neither party was in the wrong. The unhappy party was to be pitied of mind as far as possible and the conference was to concern itself with the future."

This was the method followed in regard to the Irish Conference. It is the only method possible where differences between two parties have to be adjusted amicably, when

Two other paintings representing 'Hindu and Mussulman's religious art devotion. An old Mohammedan is seen kneeling before the time honoured Sipri Masjid Ahmedabad praying 'Oh God take away life but spare me my faith.' In the case a Hindu Lady devotee is seen on way to Hathisinghi's temple with her votive offerings praying for Swaraj as being her aim and her means of deliverance.

At the entrance to the pandal are exhibited boards on which are inscribed the names of all persons who have hitherto cheered the Congress. The names of the Khairi, Khatris or rolls of honour are seen as the long catalogue is complete. The boards will be suitably displayed in the Congress hall.

On taking out of the Congress grounds, comes upon Muslim Nagar which is divided into several blocks named after well-known Muslim and Hindu leaders. Two of the blocks are the largest. One is the central one which is larger than the other two is known as Equality Gate. The other is not least is Khadi Nagar. The walls of the buildings are decorated with the Khadi. The blocks are larger number of rooms to accommodate delegates and visitors from different provinces. There is one gate for each block. The Khadi is everywhere. Andhra delegates separate kitchens have been provided there. Khadi Nagar is very full, but every incoming train is met by a contagiousness of eager into the people.

At the late morning Congress meeting received by cheerful volunteers and their luggage are safely seen through to their respective camps. Most of the leaders have already arrived here including Hakim Ajmal Khan, Dr. Amami, Muzafar Maheti, Srinati Sawalade, Shridharanand, Messars, Romjyoti Kusturi Narayan Singh, Ramji Prasad Jaiswal, Bhabha Banah, Vithaldas Chaudhary, Hathi, Shyam Sundar Chakravarty, Kawajale, Sardar Premnath of Lahore and old Mr. Tyabji.

These and some others specially in attendance attended the meeting of the Working Committee this morning at Mahatma Gangadhar block and I learn discussed a plan of

WORKING COMMITTEE'S MEETING.

The Working Committee sat both this morning and evening and exhaustively discussed the main resolution dealing with the Congress programme and the future work. Among other matters considered was the selection of the president to succeed Mr. Das and as had already been suggested Hakim Ajmal Khan was selected for the office. His name will be submitted to the All-India Congress Committee for confirmation at its tomorrow's sitting.

The speaker of the "Bombay Chronicle" after the meeting was over said that the meeting was novel for absolute unanimity of opinion. He said that he had known those who took part before the members of the Committee there were leading representatives of the provinces and that they were all of one mind in considering the feeding among Sarakats, Malabarats and other two other provinces that formed the propaganda which was supported by the Government. He said that he had completely new lines so as to prevent the outside world with impartial information regarding India's position. It is understood that the Government will be brought forward at the Subjunct Committee meeting. It is supposed that Gandhiji will be asked to speak and will be at the outcome of discussion will be awaited with interest. With reference to the Viceroys Speech Gandhiji was not apparently surprised. He said that he had previously anticipated that result. The Speech had merely justified his own view regarding the futility of such deputations. It was his opinion that the "Lord Renshlay's Speech and had that that it should be answered. He had already replied to it and nothing he had to say was not said. He said that he had already arrived in Aligarh on 24-4-29.

Aligarh 24-4-29 Jannahawar Chetani
 Dr. Saifed Mahomed, Moulana, Mulla, Tahir
 Naach Tahir Khan, Doctor Mahmood
 Alim and Maulana Saad Sultaiman were
 present. Mulla Inliah has been in Aligarh
 for 24-4-29. He is the brother of Mr. Anwar
 Ali's mother, Mrs. Anwar, Mulla
 Anwar and Mrs. Khawaja.

mont, led straight to a *cul de sac*; they proposed in effect that whilst they could give no assurance that the no-law activities of the non-co-operators would cease, the Government responsible for the protection of the law-abiding citizen and the preservation of law and order should withdraw all measures called into operation under the existing law for the protection of the law-abiding citizen, and release all those arrested for defying the law. His Excellency said he could not imagine this was the intention of the deputation when originally suggested, for it would mean that "throughout the country intimidation and unlawful oppression and other unlawful acts should be allowed to continue, whilst Government action to maintain law and order, and protect the law-abiding citizen would be largely paralysed." Of course that was not the original intention of the deputation. It was forced into this illogical and impracticable line of action by the non-co-operation party, who absolutely refused to co-operate—we do not say with Government, but with the publicists who are anxious to find an easy way out of the difficulties which beset India.

Whilst never opposed to the idea of a Conference *per se*—for all must realise the advantages of full discussion at a time of political excitement—we have always doubted the practicability of a Conference, because the difference between the two sides is unbridgeable. Between the party of freedom and law, and the party of intimidation and no law, there is no possibility of compromise. The country was looking to those who hold the contrary view to suggest the basis for discussion; they have had their opportunity and have not been able to suggest any basis for discussion. For we do not judge these experienced men so hardly as to suggest for a moment that they had any confidence whatsoever in the non-co-operation which they advocated; they were driven into this false position by the lack of political sense and the love of turbulence of those with whom they thought they could work. When the members of the deputation declared in their address that they firmly believed "it is possible to find such a solution and to replace the present unrest by peace and harmony, based on a guarantee of ordered, healthy national progress" they were trying to find a way out of the difficulty into which they had been driven by their intransigent friends: they were employing language which might have been germane if they were in the position they expected to hold, but which had no meaning whatsoever in the position in which they actually found themselves. For what after all are the issues which would be discussed in a conference, assuming such were practicable? They are the parrot cries of the Punjab wrongs, the Khilafat and Swaraj. We reiterate from nothing we have said on the subject of the disturbances in the Punjab and the sequelae thereof, but if we get down to bedrock facts is there a single survivor of the Punjab wrongs whose redress is legal which would exercise the slightest influence on the situation? There is not. Is there anything which the Government of India could do which it has left undone to secure a peace with and within Turkey in accordance with the views of sober Indian Moslems? There is not; a solution of this vexed question is now in sight. We come down then to one issue and one only, and that is swaraj. What Mr. Gandhi means by swaraj neither he nor his friends know; he is a sufficiently astute politician to refuse debates which are bound to lead to wide differences of opinion. What Pandit Malaviya and his friends mean by swaraj is a constitutional fiction and a mere constitutional history. They mean an all powerful legislature resting on a small electorate without any real experience of political responsibility. Any study of constitutional history will show them that such a form of government leads straight either to irremediable confusion, or else to a dictatorship based on force.

It is not the Government which has created the position which exists to-day; it is the non-co-operation party which has deliberately chosen it since the middle of 1921 and which is now squealing at the fruits of a policy which it courted and professed to welcome. It is not the Government, nor the interests represented by the members of the deputation, who made a conference impossible, but the members of the non-co-operation party who fatally tied the hands of those who desired to be peace-makers. Not one member of that deputation could have thought that the Viceroy would agree to a conference in the only conditions in which they were able to propose it; not one member of the deputation could have expected to enter into such a Conference with any real hope of a satisfactory issue therefrom. The non-co-operators have placed one issue and one only before the country—it is the choice between the rule of law and the chaos of no-law. There has not been, there could not be any hesitation in the action of the Government. They must either pursue the policy they have marked out for the protection of the citizen and maintenance of law or resign the government of the country to Mr. Gandhi and Mr. Das; there is no other alternative whatsoever. There is a choice before the people of India and that is between the ordered evolution of the Indian constitution and revolution. That the clear-cut and irrevocable nature of this choice is completely understood is unfortunately not the case. We commend to the careful consideration of all Indian patriots the reflections on the situation published yesterday, from "A Student of Politics" and from Mrs. Besant. There is nothing new in this situation; it was inaugurated in 1920; its consequences were clearly foreseen; Mr. Gandhi was warned of where and whither he was going by Indian publicists who had grown grey in Indian politics before he thought of them. He chose to flout their words; his followers derided their experience. What is strange is that many of the very men who uncompromisingly recognised these dangers, who never blenched from the expression of the faith that was in them, have run away from their convictions the moment the issue they foresaw was joined. There is nothing new again in the attitude many politicians of Bengal and the United Provinces, with a small leaven in Madras have pursued. The same strange refusal to recognise the inevitable connection between cause and effect stamped the same class of publicists in 1907, when the late Sir Pherozshah Mehta went right through their inconsistencies in that famous letter which began "My Dear Bhupen." That the present situation is serious and unsatisfactory, none will deny. It is nothing like as serious as it would be if the Government surrendered to the challenge of lawlessness at the first juncture. That the situation in India will not be worse is a bitter, none dares in hope. But

anything—anything is better than the timid and cowardly surrender to lawlessness or that strange myopia which confuses the plain issue between evolution under the law and revolution without any law. On the people of India rests the supreme responsibility of a straight choice. If they choose aright, the conflict will be short and the issue happy; if they decline their responsibility there is nothing before the country but a devastating confusion.



TO CORRESPONDENTS

R. M. CHITRA.—We cannot publish letters containing the errors of other papers, and T. B. TAYLOR AND R. G. ELLIS.—We cannot publish your letter.

SATURDAY, DECEMBER 24, 1921.

Request Without Assurance. There is no room for doubt that the distinguished publicists who waited on His Excellency the Viceroy on Wednesday fully expected to hold a definite and practicable proposition in their hands. They believed that they would be able to propose to Lord Reading that if Government would cry a halt in their measures to protect the law-abiding citizens of this land and to maintain law and order, those who have organised the intimidation of law-abiding citizens and the flagrant defiance of the law would suspend their activities. They were unable to do so and for reasons that are obvious, the law-breakers would not agree. Despite the distances which separate us in India, there had been actual contact between one at least of the members of the deputation and one of the chief law-breakers. Therefore when the deputation went to the Viceroy empty handed, it was because those who are defying the law and inciting others to defy the law, would give no assurance whatsoever of even a suspension of organised intimidation and organised lawlessness. In their circumstances, through no fault of their own, the deputation approached His Excellency with a wholly impracticable proposition. Their address, admirable in senti-

HAKIM AJMAL KHAN FOR BRITAIN'S DUTY

PRIN

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The Harkin-Schuh asked his compatriots to be deeply interested in the event, taking both the Chinese and Indian, to bear in mind the fact that the success of our efforts in the cause of the Khilafat was bound to help the awakening of India and that the regeneration of Asia was bound to help the regeneration of Europe. The question, inasmuch as that it was a matter of fact, the forerunner of a general awakening of Asia. United India could not afford to ignore the developments in the Islamic world, especially because there were millions belonging to that world, living in the Indian sub-continent and had a share in its destinies. Afghanistan, the neighbouring country touching our border, was a

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ASSOCIATED PRESS.)

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EVENTS OUTSIDE INDIA

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SURAT NOTES.

EDUCATIONAL AFFAIRS.

(FROM OUR OWN CORRESPONDENT.)

SURAT, December 21.

Events in the educational world here have been moving fast and furiously during the past week, and are still at a very interesting stage.

A special general meeting of the Municipality to consider the ultimatum from the Commissioner, N. D., in regard to the question of Government control in the schools under its jurisdiction, was convened on Thursday last, at which there was a full attendance both of the Government nominees and the elected members. Rumours had got about that the deliberations were likely to be of a lively nature, with the result that there was also present a large number of the school-teachers and the general public which increased as the meeting went on.

The President, Mr. Dixit, after announcing the resignation of Mr. Ratanchand one of the councillors, went on to say that they were met there that evening to consider one of the most momentous issues with which the Municipality had ever been faced during the sixty-five years of its existence. He then proceeded to deny the failure in duty with which the Commissioner, N. D., had charged them, and characterised his ultimatum as being of a piece with the repressive measures which are being universally adopted by the Government administration throughout the country at present, concluding in a most dramatic manner, by springing upon the meeting a letter which had been received from Mr. Chotabhai Bhaidas Marfatia, Secretary of the Rashtriya Education Association, to the effect that having learned of the injustice and oppression to which the Municipality was being subjected in regard to the schools under its care, the Association was prepared to take the schools over entirely and relieve the Municipality of all further responsibility on condition that the Municipality submit to them all the school buildings, furniture and effects, lend the services of as many teachers and office-staffs as were willing to serve, and hand over a substantial grant from Municipal funds to provide for the carrying on of the work!

NO RECEDING.

Mr. Dyaljee thereupon brought forward a motion, which was supported by Dr. Chis to the effect that the Municipality could not see its way to recede from the position which it had taken up on July 4 in refusing to recognise Government control, that the offer of the Rashtriya Education Association be accepted and proposing that the school buildings and effects be leased to the Association at the nominal rent of Rs. 10 per month, and a sum of Rs. 40,000 from the school budget made over to them to meet the expenses of—the undertaking. R. B. Ranjeet Kajibhai pointed out that the second part of Mr. Dyaljee's motion was not in order, as it did not come within the scope of the purpose for which the meeting had been called, and no notice of his intention to bring forward such a motion had been given beforehand. Mr. J. M. Autia, Mr. C. M. Gandhi, M.L.C., Mr. Maskati, Mr. Kairak and others also protested vigorously and put up a good fight, but as the President consistently ruled every objection out of order, the issue was a foregone conclusion and after a struggle of nearly four hours, during which no fewer than nine amendments had been moved and thrown out, Mr. Dyaljee's motion was carried in its entirety and the meeting dissolved.

Immediately after, at 9 o'clock, the School Board under the presidency of the chairman, Dr. Dixit, had a meeting at which final arrangements for the immediate transfer of the schools were made, and the agreement came to between the Municipality and the Secretary of the Rashtriya Education Association signed on stamped paper. Sign boards bearing the name of the Rashtriya E. Association, which had been prepared beforehand were also given to the teachers to be put up on the different schools which were being transferred and as soon as the meeting broke up, about midnight, they proceeded with the execution of this duty, and to such good purpose that, when morning dawned there was not a single "Municipal school" sign-board left in the city!

SCHOOLS CLOSED.

One of the first steps taken by the new control was to close all the schools for eighteen days, leaving the children at large on the streets, with nothing to do but idle and sing disloyal songs, while bands of "volunteers" are busy canvassing the city, calling on the parents to withdraw their children from the Government and Mission Schools and to send them to the Rashtriya institutions—where they will be given a real "national" education!

On Saturday, the Commissioner, N. D., and the Collector accompanied by Mr. Gopaldas Shah, Deputy Educational Inspector, Mr. Trotter, D.S.P., Khan Sahib Manekshaw, Deputy Police Superintendent, Mr. Taleyarkhan, City Magistrate, Mr. Jewel, Mamladar, Honorary Magistrate R. B. Ranjeet Kajibhai, Mr. Chumal M. Gandhi, M.L.C., Mr. Shrivaksha Khuskha, Mr. Tyabjee Maskati, and other members of the Municipality, proceeded to re-take possession of the vacated schools, and after having the Rashtriya sign boards removed, and new locks put on the premises, they were given in charge to the Deputy Educational Inspector, Mr. Shah. A

good many people had assembled at some of the schools to watch the proceedings, but there was no disturbance and the city remains perfectly quiet.

On Saturday evening at half past six, the Collector, Mr. Martin, accompanied by the Deputy Educational Inspector Mr. Shah, his assistant, Mr. Harrae, the head clerk, Mr. Jankarrao, and others, visited the Municipal office, and having summoned the Acting Chief Officer, Mr. Ghis (the Secretary of the Educational Department), Mr. Thakodas took possession of all the documents and papers belonging to the Department, and had them removed to the Fort in ten boxes under police escort.

CONTROL OF THE SCHOOLS.

A cheque for Rs. 40,000—the grant sanctioned by the Municipality, has been handed over to the Secretary of the Rashtriya Educational Association. The following notification has been issued by the Commissioner:—

"The Commissioner, Northern Division wishes to inform the public that with effect from today the Municipal Primary Schools in Surat will be managed by a Government officer specially appointed for the purpose.

The public are aware that since the month of July last, the Municipality has been managing the schools in violation of the law. Under the orders of Government the Municipality were directed on December 8th, to conduct the schools in accordance with the law. The Municipality refused to obey this direction and have illegally ordered the transfer of the schools to the Rashtriya Kalyani Mandal and the payment of Rs. 40,000 of Municipal money to that Mandal. The Commissioner has now cancelled this order of the Municipality which would be likely to cause much loss to the rate-payers and further injury to the schools which have already suffered too much. The public are informed as follows:—

(1) The schools will remain open as usual on Monday, December 19th and following days and all parents are invited to send their children to school as usual.

(2) No one will be allowed to interfere with the children or the teachers when going to or coming from school.

(3) The teachers retained or appointed by the Deputy Educational Inspector will be controlled and paid by him.

(4) The Deputy Educational Inspector will pay the rent of all school buildings in accordance with existing leases or agreements made with the Municipality including all arrears, if any."

(Continued from preceding column.)

disonest conduct of the non-co-operators on the Municipality who have given forty thousand rupees by one hand from the Municipality and taken it with the other. Yet, they go about unabashed misleading the ignorant protesting against the so-called high-handed actions of officers but saying nothing of their own career of public fraud and deceit which necessitated the officers to give effect to the provisions of law. They try to find the more in the eye of the Government but think nothing of the beam in their own. How is all this to end? The only obvious course is in order to prevent further mischief, to clear them out by applying section 179

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NON-CO-OPERATORS OR BURGLARS

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—After the Government communique No. 439 of the 23rd September last, the Surat Municipality refused to retrench its steps on the question of the Government control. Thereupon on the 7th December, the Commissioner was asked by the Government to fix a time-limit within which the Municipality should perform the statutory duty. The Commissioner N. D. fixed the 17th, 5 p.m. The meeting of the Municipality to consider the latter of the Commissioner was convened on the 15th at 5.30 p.m. The Municipality would under ordinary circumstances be expected either to climb down or decline to do so and be prepared to suffer the legal consequences. But under some extraordinary advice, received, it is said, from Ahmedabad, the Municipality passed a resolution to hand over the administration of Municipal Schools to a fluid body but little known and styled Rashtriya Mandal with all the pupils, furniture, record and the staff and a sum of Rs. forty thousand to boot. After nine o'clock at night the President who also happens to be a member of the Mandal hastens with indecent haste to execute a document of lease gets the boards from the schools to be removed and replaced by those of the Mandal, allows schools to be opened at night and the records to be removed to an unknown quarter. The members voting such a large amount happen to be members of the Mandal. So practically it is a fraud and a dishonest deal to enrich the Mandal at the cost of the Municipality and the rate-payers. A more daring loot of public money by public servants and the public trustees, the world has not witnessed before. It is now 20th December and the authors are still at large. Will the Government continue to boast that it will maintain law and order and yet not take effective action against the perpetrators of a gross breach of trust who are still in office, moving about defiant and jubilant? But this is not enough. The resolution being wholly illegal and unlawful and injurious to the public at large, was under the powers vested in the Collector under 174 was suspended by the Commissioner N. D., who was on the spot on the 16th. It was fully expected by the President and Houtenants as their conduct of the previous night clearly indicates. Still the President has the temerity to sign two cheques, one of twenty-five thousand and the other of fifteen thousand in favour of some unknown individual, contrary to the terms of the General Board's resolution which directed payment to this Mandal. Anticipating that the next step of the Commissioner N. D., would be to appoint an officer to carry on the statutory duties of the Municipality in regard to primary education, at dead of night schools are opened records removed and children and parents informed that the schools were to be closed for fifteen days from the 19th to 3rd January. This move was actuated by a desire to baffle the authorities in giving effect to their programme of taking charge of schools. Of course the authorities were quite up to defeating the cunning of the mischief makers and they took charge of schools by removing the locks. The whole city is brandished by the

(Continued in next column.)

Surat, December 20

Literature and Art.

THE LOKMANYA.

LOKMANYA TILAK. BY D. V. ATBALE.

It was really high time that an authoritative biography of the leading Indian politician in the country was written, so as to give us the accurate perspective the life work of a man who, during his vigorous career as postman, scholar and nation-builder, created a host of friends and excited the deepest forces of unity and political hatred. "Bal Gangadhar Tilak" and the "Morning Leader" of London in 1908, is a Marathi Brahmin, thinker and orator in one. His is the man that conceived, his is the pen that expressed, his is the force that has directed the extraordinary movement against the bureaucracy is now raising up all its resources. These remarks were made at a time in Mr. Tilak's career when the Indian bureaucracy, almost in a state of panic was trying the best to put a stop to his activities and nearly succeeded in achieving its purpose. But the man was equal to the task, he rose superior to the danger and overcame the storm. Six years of compulsory political inactivity may produce misery activity in the sphere of Indian philosophy and the *Gita Rahasya*, its product, accentuated further his political doctrine and brought him back from Mandhali, physically impaired, out in full possession of his wonderful mental powers which he devoted to the service of his country upon his last breath.

In this most fascinating volume, so full of interesting anecdotes and glimpses of political life behind the scenes in the early years of the Congress, the author takes us through the early activities of Mr. Tilak's life as a student and as a rising politician. One of the first impressions recorded by his student contemporaries about the young Tilak was his bluntness of speech, coupled with his avidity for acquiring knowledge. While the singular purity of his mind made a lasting impression upon his College friends. "I shared Mr. Tilak's room while both of us were students of our at Bombay" says Mr. Upasani his life-long friend "and I don't remember a single occasion when he gave expression to any unwholesome thought." The author takes us

very soon to Mr. Tilak's career as an educationist and a journalist, he describes to us how three events even most distressing in his own manner produced an indelible impression upon Mr. Tilak's sensitive spirit. The first was the deposition of the late H. H. Mallabharao Gaekwar his trial on a charge of having attempted to poison his Resident Col. Playfair. The fate of a hapless Indian prince who ought to have got at least the benefit of doubt created a deep wound in Mr. Tilak's mind. The second event was an abortive attempt in 1876, the year of his graduation, to overturn the British Government by resorting to physical force, on the part of a few fanatics led by Vasudeo Balwant Phadke. The third event was the terrible famine of 1877 with its toll of 50 lakhs of lives. It was about this time that Mr. Tilak decided to devote his life to raise the political status of his country. A band of selfless Marathi workers gathered round him and although some of them soon differed from his opinions and methods their respect for him never waned. One such subject was social reform. The author has tried very cleverly to give us Mr. Tilak's ideas on this subject in as succinct a manner as possible, but at this distance of time we can only imagine the amount of rancorous feeling the controversies about the Age of Consent Bill and Widow Remarriage created. Mr. Tilak held that reform must grow from within. It must not be an unjust imitation of Western life and manners. He seems to have agreed with Sumi Bivelandia when the latter once remarked "I have yet to see a man, whose faith is determined by the number of husbands his widows gets."

What will attract the average reader, however is the remarkably lucid account the author gives of Mr. Tilak's connection with the Congress. About the session in the ten years which were raised so fariously as to whether the Social Reform Conference ought to be held in the Congress Fandit, or whether a certain man should be verbally altered or deleted from the Congress list of resolutions which made up the yearly petition to Government, it would be most inappropriate to speak here. Mr. Tilak came out of it all with his reputation for political shrewdness and insight considerably enhanced. When he entered the Congress, "the qualities that were considered to belong to a Congress statesman were eloquence of speech, suppleness of conduct, Mercedes habits, and a social position unimpaired with the Congress." Mr. Tilak, says the author, had none of these "fine" traits, but he had the purpose, indefatigability of will, boundless courage and enthusiasm, lofty idealism and tremendous earnestness. The Elder Statesman of the Congress could only with difficulty tolerate this irrepressible, blunt but decidedly clever young man.

The young man went his own way and through his new papers began to preach a doctrine which although it delighted the young Nationalists of Bengal, caused considerable furor in the then accepted homes of Indian political thought and compelled the Bureaucracy to decree that disaffection towards British rule was equal to want of affection. Mr. Tilak was prosecuted for sedition. There were organs of public opinion in England and who even as early as 1897 saw clearly where the Indian bureaucracy was going. The "Daily Chronicle" of London is marked regarding Mr. Tilak's case, "Wildness, discontent, mischievous rubbish there may be in plenty. Prove real

sedition, above all conclusively connected with crime, and we should all favor sharp, stern punishment. But when it comes to overheating poems and constructing elaborated mantras from eulogies of picturesque and popular legends, one feels that the Government are on a perilous path."

The latter part of Mr. Ashdage's volume is chiefly concerned with describing the progress of the Indian bureaucracy on this perilous path, because the latter part of Mr. Tilak's life was nothing but a series of sharp conflicts with the bureaucracy, which tried its best to smother and smother these forces which he created and attracted. He was never tired of combating his countrymen that they were to be the only architects of their own future. Of the language of those who differed from him in political method the book gives conclusive evidence. Mr. Hume, the father of the Congress, had warned its early pioneers against such lethargy. "It is by consistent and persistent unpopularity both in India and England that sooner or later, worked out by your incessant appeals, the Government will be driven to concede what are their own necessities. You need in Congress; you give with a monetary enthusiasm; you speak much and eloquently. But the Congress closes and every man of you goes off straight way on his private business. You have clamoured for the cause, but how many of you will touch the Congress with your finger tips?"

Mr. Tilak's whole political career shows that he was ever ready to touch the cross with his finger tips.

NON-COOPERATION.

Prof. Vaswani's books are always inspiring even if a cautious critic is allowed to describe them as wanting somewhat in originality. This the latest volume "India in Chains" is no exception. He postulates in the forward the impossibility of expecting any one country to make any other country free. Lord Reading has made his high-sounding promises of making his regime synchronous with justice. And yet barely eight months after he assumed office he has embarked on a campaign of hasty arrests and mock trials of political opponents on a scale and with a fury all unknown in the past. If this is a hint, according to the Duke of Connaught's promise, England's "best" for Indian needs, no one would find any difficulty in agreeing with Prof. Vaswani's creed:—"If India wants to be free, she must first be just." Justice is a law which is traditionally blind, but even the ex-Lord Chief Justice of England must see that his policy of wanton offence to the nation's self-respect can only end in alienating even those Indians who still believe in what Vaswani calls the "Sincere ghost." The learned Professor has truly said, in the chapter on "In Search of herself," that India's answer to this lacerating excitement to stampede an entire nation into submission must be "the Will-to-Freedom and the Will-to-Suffer." He cannot but find delight—like the arch apostle of the noble creed himself—in the unceasing stream of young and old, men and women, Hindu and Muslim, that are day after day gladly offering themselves to fill the prisons that Lord Reading can lay out for them. Ay, "We must meet it all with the Will-to-Suffer. Harm no one and accept manfully all sufferings for your faith in freedom." These two—Ahimsa and Tapasya—are, to my mind, the virtues we need to achieve our salvation." For, says the author elsewhere in the same book "non-cooperation as I have often urged is India's effort to return to herself. The name is negative but the motive and method are profoundly positive. The message of non-cooperation is self-reliance, self-purification, self-discipline and self-realization." While in a way a protest against modern civilisation, chiefly in its aspects of racial arrogance and imperialistic exploitation, the new movement is yet the best method of political warfare, which if only it is properly given an adequate trial, will undoubtedly have the result in doubt for a single day. Victory is ours if we are only true to ourselves.

THE CONGRESS.

The Reorientation of the Congress.—By D.N. Banerjee. Published by Tagore and Co., Madras.

This is an eagle-eyed survey of the birth, adolescence, youth and confusion and the final reorientation of the Indian National Congress. In a somewhat too rapid review of barely 25 pages Mr. Banerjee dwells with delicate touches on the early process of whirling into the world of this political body under the sponsorship of Anglo-Indian officials and non-officials who in those far-off days earned renown for their liberalism by allowing the Indians to play with "politics,"—though it was then politics with a very small "p." With almost cynical derision the author then describes the pre-Curzonian Congressmen who took or were foolish enough to take the Englishman's professions of liberalism at their face value, until the Curzonian interpretation of the Queen's Proclamation opened the eyes of some of them and divided them into two opposing camps—the Moderates and the Nationalists. In the efforts of each of these parties to capture the Congress, the historic session of 1907 seemed almost to do-tinge its very foundations. If as some say the Shiral split was outside and the subsequent ten years of milk and water sessions but the prolonged tenth agony of an encephalitic Congress, the capture of the Congress by the Nationalists in 1917 and their hold on the nation ever since cannot but be described as the resurrection of this great national body. Like Phoenix arising out of the ashes of the past, the present Congress body has come back with multiple strength and has now acquired

a power over the Indian masses and classes which challenges a mighty Government. The author's masterly and brief survey undoubtedly discloses his correct political insight. We wish, however, his translation had been a little larger and that his successful handling of the task history of the Congress had led him to foresee its as well as the nation's future. But then, the present-day political horizon is evidently too overcast even for his eagle vision, and no wonder he lays down his pen without daring to assume the role of the prophet!

STUDENTS' CONFERENCE.

The Report on the First Session of the All India College Students' Conference held at Nagpur in December 1920 has reached us. It contains a fine portrait of Lala Lajpat Rai, the President of the Conference, and also his presidential address. As a unique venture conducted by students solely, the movement deserves every encouragement from the public. We are asked to state that copies of the report are sent gratis to members of the Students' Conference and to others. The price is about 8 per copy. Copies can be had on application to Mr. M. G. Datar, Walker Road, Nagpur City.

ADVANCE, IND 71

Advance, India—By Bhawanilal Banerjee, Secretary, Indian National Congress, 1920. Published by the Congress Office, Bombay.

A new book with a strong message to the Indian nation to advance on the road marked out by the Indian National Congress. The book is a collection of essays by some of the ablest and most earnest patriots, to prove that the Indian nation has a right to feel power for themselves and not rest contented with being a subordinate nation. It contains a series of essays on the various aspects of the Indian nation's life, and the author's aim is to show that the Indian nation has a right to feel power for themselves and not rest contented with being a subordinate nation. It contains a series of essays on the various aspects of the Indian nation's life, and the author's aim is to show that the Indian nation has a right to feel power for themselves and not rest contented with being a subordinate nation. It contains a series of essays on the various aspects of the Indian nation's life, and the author's aim is to show that the Indian nation has a right to feel power for themselves and not rest contented with being a subordinate nation.

UPAMITI BHAV PRAPANCH KATIP

Part 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Part 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

MR. GANDHI'S SWARAJ.

OUR HAPPY LAND.

(FROM A CORRESPONDENT.)

So Mr. Gandhi's Swaraj has arrived! At least, it was timed to arrive in India on the 31st of December, 1921, at the latest. No doubt the date was put off from August to October and still longer. But surely it must come on the 31st. For the prophet has spoken. The only politician in India has foretold. The saint and 'avatar' has given the assurance. And a whole people are expectant. India is with Mr. Gandhi, as the non-co-operators say. And, therefore, his method is infallible. It must lead to the goal.

The programme of non-violent, progressive non-co-operation, endorsed by the Congress, with one acclaim, was a ladder of seven or eight steps leading up to the temple of Swaraj. And notwithstanding all that has happened during the interval, Mr. Gandhi will say at Ahmedabad that the programme has succeeded, the ladder has been scaled. And, further, that the Swaraj has arrived. And when Mr. Gandhi has spoken like this, they will sing hallelujahs to Mr. Gandhi, crowning him as their dictator, the sole disposer of their destinies. That is what will happen at Ahmedabad, and, it does not require much political prescience to predict it.

SEEDS OF ANARCHY.

Meanwhile let us assess what were the promises and what has been the fulfilment of the non-co-operation programme. Let us take the stock, as they say, of the whole year, beginning from August 1920. First, the programme was to be of an absolutely non-violent character. It was not to be violent in itself, nor to breed violence. No one can say from the events, as they have developed, that that condition has been maintained. Witness the work of the Moplah, witness Malegaon, and, last of all, witness Bombay. The Swaraj in Bombay, as Mr. Gandhi said in his manifesto of a month ago, has struck into his nostrils. Then the programme was to make for peace. In the result it has sown the seed of unrest, confusion and anarchy, compelling the Government to intervene for the maintenance of law and order. It has meant a reign of terror, not only for the political opponent, but also, and more so, for the peaceful non-political population. He, who has eyes, let him see. The non-co-operation programme was to move from stage to stage, like, perhaps, the seven stages of man, described by Shakespeare. That is, only when one stage had been completed, the other was to be entered upon. Instead, we find not one stage fully reached; much less did it succeed. And it has been all haste, a melee, with confusion in the rear, and no disciplined advance anywhere. And all that has meant retrograde action, a relapse into barbarism, and the undoing of the political education of two generations. The whole is a farce. No, it is a bitter tragedy, not only for the non-co-operators but for all, who are concerned in the welfare of the country.

DEATH OF INDEPENDENCE.

Mark again, the non-co-operator cried hoarse in the name of national education. And the harvest he has reaped is, at the best, a base imitation, no better than a farce of education, and a huge waste of public funds. The writer has been told so by eye-witnesses, who have visited both Ahmedabad and Poona. And into the bargain, there is intolerance, insolence, and volunteering of the most objectionable character. The mischief was patent in Bombay. And the same experience has been confirmed at Calcutta. The non-co-operator spoke aloud in the name of swadeshi, and, boasted of complete boycott of foreign cloth within a few months. The result, the burning of foreign cloth—an economic evil and moral wrong in the face of the unholy that have been committed. And the charakhas cannot do the thirty crores of people. So the industrial boycott has failed, as it was doomed to fail. It has left behind bitter feelings and a depression that it will take long to recover from. The non-co-operator talked of independence. He has effectively hushed all healthy public opinion, destroyed the individual's power of thinking, encouraged rabid jingoism, and begotten a slave mentality that has adopted Mr. Gandhi as an 'avatar' and a saviour. Those who have an occasion to move among the common mass of people will testify to the truth of this remark. The non-co-operator dreamt of democracy and Swaraj. His programme has achieved for him mob-rule, mob-law, and an autocracy that will culminate at Ahmedabad into dictatorship. Of course, the name dictator will be avoided. But what is in a name? It was to make for unity. In the actual result we have seen what the Hindu-Muslim unity has meant in the Moplah District. And all over the country it has fanned the flame of racial frenzy, and has divided counsel. It had started with the object of paralysing the Government. In the result it has killed healthy public opinion and paralysed the people. So much so that every one is afraid to speak out what he thinks. They dare not contradict Mr. Gandhi even if they feel he is in the wrong and is carrying the country headlong to the brink of a precipice.

FACTS WANTED.

The non-co-operation movement was alleged to be a movement making for self-purification. It has served not to chasten, but to bloat up the national self-consciousness. The non-co-operation movement had laid down that untouchability had to disappear from the land. Otherwise Swaraj could not come even for a hundred years more. The untouchability has not disappeared; not a finger has been lifted up to do that kind of work. And as sure as anything, they will declare that Swaraj has come, because, foreseeing, so many are going to go.

The non-co-operator has forgotten or is deliberately shutting his eyes to the Bezvada programme. They have yet to show to the country that they have really collected a crore of rupees; they have not enlisted a crore of men on the Congress register. And the twenty lakhs of charakhas are not there either; they may say so, but what is the proof thereof?

The non-co-operator was out to stop the liquor traffic altogether. They have, no doubt, closed the liquor shops. There has been arson, plunder and hoodlomanism enough. The poor consumer has been harassed. And yet the liquor shops have been over-full and the liquor glass has become dearer, because of the non-co-operator's game.

THE LIBERALS' FATE.

All the same there will be Swaraj on the 31st of December in India. It may not be what we mean by it. It shall be what Mr. Gandhi—the great apostle—declares it to be. And Mr. Gandhi has so many definitions of Swaraj in store, ready for use. And he is so protean. He is a saint and a miracle worker. And he will become a dictator at Ahmedabad, as a little bird has whispered into so many ears. Will it not be Swaraj for him, whatever it be for India? As for his followers, what better could they wish for than to be his 'orderlies', to sink their wills into his, to delegate all their powers to him, and, thus effectively destroy the institution that was raised brick by brick by the patient toil, joint-endeavour and reasoned knowledge of some of India's greatest souls during a generation and more.

Dadabhai Naoroji proclaimed Swaraj as the goal of India at the Calcutta Congress of 1906. The session at Calcutta was a very stormy session. At Surat, the following year, the Congress went to pieces for reasons that every one knows. At Nagpur last year, the Congress adopted the non-co-operation programme as the weapon to win Swaraj. At Ahmedabad Mr. Gandhi will say that we have practically won

(Continued in next column.)

TRAIN

VICTORIA

The report of 1914-20, both Memorial School upon the 19th objects aimed at

(a) To amply by affording, the reading writing and

(b) To impart music. The for talented, and the students self-say

Thus, both kind hand will, it is blind fairly to them to earn it

This school we graded classes of progress. Gu up to book V; elementary arithmetic and mental arithmetic according to the pupils as need it

aider, out of school a Marathi Drama and a short of the French 'Girl.' Object pupils of the school in daily use and cils, vessels etc., a knowledge of the remaining I pensate to home

The number of this Institution was as under—

Year.	No. of boys at the commencement.
1914	2
1915	1
1916	4
1917	4
1918	1
1919	1
1920	7

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wastage. It is com that bidlee-making table and paying i they are trained; as advantage over other quires almost no outl gent hand lug.

GAZETTE

(THURSDAY)

Legislative Department Facilities Act of 192, general informat

Home Department: L. French have been Indian Civil Service, appointed Assistant Secretary, Registrar, Mr.

appointed temporary Ins Foreign and Political pointment of Mr. Harsh Honorary Vice-Consul for been recognised.

Finance Department: Adviser to the Government Profits Duty, has been leave on expiration of his erament of India. Mr. D.

Controller War Accounts, to Mr. T. M. Subramanyam, Assistant Controller, War Accounts Ajay has been placed on Finance Department, Secretary

Revenue and Agriculture W. H. Harrison, Imperial Agriculture, is appointed substitutively I

ba Joint Director of the Agriculture Institute. Mr. R. N. Parker, Director Forests, has been appointed Systemist, Forest Research Institute a Debra Dun.

Public Works Department.—Mr. i is appointed Assistant Director G Offices.

Education Department:—The services J. C. G. Kunhardt, I.M.S., are to placed at the disposal of the Burma ment

Army Department:—Major R. S. Thompson and Transport Corps, to be Lieut Colonel. Lieutenant Cecil John Parks Battalion, Commaught Rangers, has been discharged by the sentence of Court Martial.

Lord Reading becomes Honorary Colonel, Cutta Light Horse. Lord Willington has been appointed Honorary Colonel, Southern Province Mounted Rifles.

Railway Department.—Lieut. Col. L. S. Hopkins, Senior Government Inspector, has nine months' leave. Mr. Neilson officiates.

Industries Department.—Mr. T. Ryan becomes Director General of Stores, London.

(Continued from preceding column)

it. And, in the same breath, he will say 'faits' to the Congress transferring all its powers to him and electing himself to be the sole arbiter of the fortunes of those who will be signing the warrant of its extinction.

And what will the Liberals be doing? They will be issuing manifestos after manifestos denouncing the Government's efforts in the cause of law, order and peace, which they call repression. They will be, thereby, cutting the very ground beneath their feet. But has not Swaraj come? And will not the lamb lie with the lion, preferring, perhaps, to find peace in the lion's stomach. That is the success of non-co-operation. At last Swaraj has come. Nunc Dimittis

SWARAJ ALAH.

December 23, 1921.

An explosion of a steam boiler at the unfilled water pumping station at Benica occurred early on Saturday morning, severely injuring five persons. Two are in a precarious condition

C TRIAL

OF

ERS AND OTHERS.

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THE BOMBAY CHRONICLE.

Tuesday, December 27, 1921.

THE DICTATOR.

The Ahmedabad session of the Indian National Congress, which will commence its sittings to-day, will go down to history as the most momentous ever held. Never had a Congress session been held under conditions more critical. Never have decisions so vital been discussed and arrived at. And yet, despite the state of crisis in India, never has the country been more confident of success in its struggle for self-determination. For, the country's schooling in, and adoption of, the principle of non-violent non-co-operation has endowed it with a strength it hitherto lacked. Repression has no terrors for the people of India, as Bengal and Calcutta and other places have amply proved. For, the Indian people have arrived at a realization of a great truth. Of the many inaccuracies and false assumptions which characterised Lord Reading's reply to the Moderate Deputation in Calcutta, perhaps the greatest was his assertion that it is to England's Parliament and people that India must in any event look for the gift of freedom. But the truth is far otherwise.

Swaraj lies in the hearts of the Indian people. The period when the British people and Parliament could make India a free gift of *Swaraj* belongs to the past. It closed with the adoption by the Indian National Congress of the unequivocal demand for *Swaraj*. When the British people and Parliament "recognise" a free India, who will, of course, safeguard all legitimate vested interests, it will be because the Indian people have won *Swaraj* through non-violent non-co-operation—even though the formal "recognition" takes place after such a round table conference as Mahatma Gandhi states he would welcome. It is the people's general awakening to the above truths which has endowed the Ahmedabad Congress with the spirit of confidence and optimism which distinguishes its pronouncements and decisions. Much capital will be sought to be made by the opponents of India's cause of the election to virtual dictatorship of Mahatma Gandhi, of the vesting in him of all Congress' authority. Sudden solicitude for the principles of democracy will animate the reactionary Press which will almost tearfully tell the nation that they have betrayed themselves and the liberties of individuals. But no Nationalist will question for a moment the supreme wisdom of the step.

Mahatma Gandhi is no ordinary man. He is the greatest man in the world to-day. He is to India and the world a prophet—the Prophet of Freedom. Those who in the past put implicit trust in messengers of the Truth, did not act undemocratically or unwisely—for if they had acted otherwise, there would be to-day no religious system and no moral code existing in the world. If anything were wanting to secure India's confidence in ultimate triumph of her cause, the Congress decision to delegate all authority to Mahatma Gandhi has supplied the deficiency. Even the Mahatma's bitterest enemies proclaim him to be a great and good man. The worst they can say of him is that he is an idealist. The Mahatma and India will admit the charge. For the Mahatma and India have resolved to prove to a sceptic world, (and that very shortly) that idleness need not necessarily be divorced from administration.

If India is to establish an ideal government of the country, who but an idealist should lead her?

EGYPT.

Reports of the situation in Egypt which we publish to-day indicate that once again has British "diplomacy" over-reached itself. To-day in Egypt a people some portion of which was recently lulled into a state of quiescent hope has found itself again duped. The so-called "independence" of Egypt which the Milner concessions promised were in themselves merely the shadow of the liberty the Egyptians demand. At the moment of their putting forward they were defended in London by Imperialists who declared that the Milner concessions would make little or no real difference in Egypt, that Egypt would still remain in leading strings. But propaganda and the plausibility of statesmen did their work well and there was at least a section of the Egyptian people who were prepared to accept the "freedom" offered by the Milner settlement. But the partial success of this attempt at "conciliating" the Egyptians went as wine to the head of the British Foreign Office and Cabinet. Lord Curzon insulted Adly Pasha Yeghen and the Egyptian Moderates by offering them terms even less satisfactory—less camouflaged as to the perpetuation of Egypt's state of bondage—than even the Milner evasions. As a result there are no Moderates in Egypt to-day, but only Nationalists. Lord Curzon has succeeded in uniting the people of Egypt and in strengthening their will to independence. In this he has served Egypt and the cause of real freedom well. Any but an Imperialist of Lord Curzon's enthusiasm would have hesitated to make manifest his real intentions towards Egypt; for even before Adly Pasha rejected the virtual protectorate for Egypt offered him, there had been little difference between the desires of the Egyptian Moderates and those of the majority—the followers of Zaghloul Pasha. Both sought the independence of Egypt, but while Adly Pasha was willing to make such concessions to Britain as would not materially affect Egypt's independence, Zaghloul's attitude was frankly uncompromising. Their differences, however, were more of methods of working than of ideals and principles, and only an Imperialist drunk with the apparent success a shifty diplomacy and won would have dared to recognise the danger of insulting Adly Pasha's common sense and patriotism by offering him the terms Lord Curzon did. None will credit the London "Outlook" with ultra-Liberal views or with undue candour in exposing the hypocrisies of Curzonian Imperialism. But in a recent issue it had the grace to admit that Lord Curzon offered Adly Pasha and Egypt an "independence" which involves the "retention of British garrisons at Cairo and Alexandria and of a British adviser to superintend the finances of the country, and which denies to Egypt an army or the right to conclude foreign treaties without British consent, or to exercise authority in the Sudan."

Though we have been starved of news recently, it is not difficult to construct very recent history in Egypt. The people, once again united, resolved on passive resistance. Putting their resolve into action provoked repression—the arrest and banishment of leaders. And we fear that though the Egyptians designed to mould their non-co-operation movement on Indian lines, their preparation and schooling has not been as thorough as India's. Zaghloul Pasha is a patriot but he is not a Mahatma and the non-violent non-co-operation which Mahatma Gandhi has evolved demands that it be led by a Gandhi or by disciples who have imbibed the true spirit of self-control. Even in India there have been lapses on the part of people here and there from the true non-co-operation that is non-violent—which does not resent repression but gladly accepts it. And through the suffering which such lapses brought, India has now attained her present strength; she has profited by her mistakes in that she has read their lesson right. Egypt will assuredly do the same if she has not already done so. An encouraging sentence in the messages we publish to-day tells us that up to the time that message was sent the military have suffered no casualties, these being confined to the "natives." This gives ground to hope that the "natives" will pledge themselves to non-violence thereby disarming at a stroke the entire British garrison in Egypt and ensuring early victory in Egypt's struggle. We do not say the struggle will be a short one, for it is the Imperialist view as expressed in the "Outlook" that "the brutal truth is Egypt must pay the penalty of her position on the map. England cannot supersede the facts of geography to please Saad Zaghloul." But there can be no doubt as to the ultimate issue of the

struggle. Ireland was until recently to be forced to pay the penalty of her position on the map but her ultimate freedom is assured whether it came to-day or to-morrow or after years of further endeavour. And Ireland fights without the victory-compelling weapon of non-violent non-co-operation. How much more assured then is the ultimate freedom of the Egyptians provided they resort to non-co-operation—the only weapon to their hand—and do not destroy its effectiveness by depriving it of the exquisite temper which non-violence gives it?

THE CONGRESS.

MR. GANDHI PULLS UP.

BAIT TO THE MODERATES.

(FROM OUR SPECIAL CORRESPONDENT.)

AHMEDABAD, December 27.

The Subjects Committee resumed its sittings this morning when it proceeded with the discussion in the question of civil disobedience from the stage at which it had been left the previous day. Many amendments were put forward which related in reality to the change of creed and which were therefore disallowed. This provoked an outburst of feeling many demanding that since notices of amendments to the creed had been handed in, it would be proper and profitable to take up the discussion of the resolution on the creed, suspending the debate on civil disobedience for the time. There was some question raised as to whether this was not virtually a motion for adjournment. After some discussion on this point, it was finally decided to take up the creed question. Hazrat Mohani handed in two amendments, one of which defined Swaraj as "complete independence" and the other sought to substitute for the words, "legitimate and peaceful means" in the existing creed, the words "possible and proper" thereby suggesting that all possible and proper means be adopted even though they may not be legitimate and peaceful for achieving complete independence. The second amendment which related to the means was, however, withdrawn.

"COMPLETE INDEPENDENCE."

The first amendment urging "complete independence" was then taken up. Several other amendments were also handed in which were more or less to the same effect all virtually urging freedom from all foreign control. The amendments were hotly debated. The people who took part in the discussion exhibited a clear impatience and said that the time had come for what they all had really in view namely, complete independence. The arguments urged in support of this proposition were that the Congress creed was equivocal and that Congressmen themselves had admitted its equivocal character at Nagpur, that equivocation and temporising had not enabled to make them headway with this Government, that all their efforts to achieve their end under the creed as it was framed had proved futile for the past year and more, and that they knew what the real results would if they persisted to work under the creed as it was now. Further it was argued that they had no faith in the British Government and they could not support imperialism or consent to become pliant instruments thereof. It was for them now to fight their own battles and live their own life of independence in the interest of their culture as well as material life and sustenance. In short, neither Colonial Self-Government nor Dominion status make any appeal to them.

MR. GANDHI'S FEARS.

On the other side it was pointed out by other speakers including Mr. Gandhi that people misunderstood the situation, that the creed itself did not contemplate a permanent continuance under British Dominance, that the creed left the platform open to several schools but it did not leave the platform open to more than one school on the question of means. This was the substance of Mr. Gandhi's arguments. He said that this was a fight to the finish not only with the bureaucracy but amongst the people themselves. While he was clear on the point of means, he did not wish to exclude those who did not seek complete independence from the Congress platforms and just at this juncture when things were developing fast, very fast indeed, it would both be awkward and complicating the issues to alienate moderate sympathies and narrow the creed to complete independence.

Votes were then taken, the house being cleared of visitors of whom there were 200 present. For Hazrat Mohani's amendment urging freedom from all foreign control which wording he himself accepted in place of his own words "complete independence," 52 voted while 200 voted for "swaraj by all legitimate and peaceful means." At this stage the Subjects Committee adjourned to 8 a.m. to-morrow.

The public session of the Congress commenced at 3 o'clock in the afternoon.

A HARTAL IN MADRAS.

AHMEDABAD, December 26.

Last night the delegates from the various Congress circles in the Madras Presidency held a meeting in the delegates' camp at Khadinagar to discuss the ways and means of promoting hartals on the occasion of the Royal visit to Madras, with a view to boycotting the Prince. Mr. S. Kasthuriranga Aiyangar, the editor of *The Hindu* was voted to a *Charpai*, the delegates squatting on the ground. Representatives from the various provincial circles in South India expressed their readiness to co-operate in every way to bring about a complete hartal in Madras, as successfully as Allahabad, Patna, Banarès and Calcutta. An account was given of the measures so far organised for enlisting volunteers in Madras. Two hundred are said to have enrolled so far and steps were said to be in readiness to enlist more, Madras being the only province left for the Royal visit it was incumbent on the Congressmen to assert their right to organise volunteers and to court jail in the assertion of such a right. So far the only two Governments who had not put in force the Criminal Law Amendment Act as against volunteer organisations were Bihar and Madras. It would be the duty of Congressmen to devise means for courting imprisonment and nothing could be more opportune than the Royal visit to Madras.

The delegates were exhorted to return in a body to Madras before their Congress ardour became cooled and concentrate their activities to bring about a hartal on the date of the Prince's landing in Madras. The observance of non-violence was, of course, preached in vehement and violent terms, exhorting the delegates to be prepared to lay down their lives to achieve a complete hartal. A delegate from the far south of Madras spoke practical wisdom when he said a hartal in a locality could be effectively promoted only if they enlisted the sympathy and co-operation of the most influential local men. It should be their endeavour therefore to enlist their influence. District representatives promised to send their best to Madras to organise their district men resident in the city. In the case of the hartal the Congress and Khilafat bodies were asked to raise funds to maintain the workers in Madras for the period they were engaged in organising the hartal. A Khilafat member said that a number of Khilafat volunteers were to be told off out of their five hundred to co-operate with the Congress volunteers, known as the Gaudhi army of national workers. For the next fortnight, therefore, the Congress delegates are to devise methods of courting jail, even if the Government do not provoke them thereto.

SUMMARY OF NEWS.

THE SUBMARINE.

Mr. Balfour at Washington delivered a wholesale condemnation of the submarine.

Particularly addressing himself to France he pointed to the futility and the wastefulness of any extensive submarine-building programme.

He said that the opinion that submarines were not war weapons consistent with civilization would be a prelude to their ultimate abolition.

The Japanese delegation does not agree that the submarine is not an effective and necessary weapon of defence. (Page 9).

Christmas at Home.

Christmas at Home this time has been the merriest since 1913.

Everywhere there were family reunions and joyous parties. Mr. Lloyd George frolicked in a paper cap. (Page 9).

Premier and France.

Mr. Lloyd George and Mr. Winston Churchill are on their way to Cannes for the meeting of the Supreme Council.

At Amiens, the Premier asserted that France would be entirely satisfied with the eventual results of the meeting. (Page 9).

Prince in Calcutta.

The Prince is having a strenuous time in Calcutta. Yesterday he received the honorary degree of Doctor of Laws from the University.

In the afternoon His Royal Highness attended a pageant and received a wonderful welcome. (Page 9).

The Indian Congress.

At the meeting of the Subjects Committee yesterday the question of changing the Congress creed was discussed at some length.

An amendment urging "complete independence" as the motto was thrown out only 52 voting for it as against 200 who voted for "Swaraj by all legitimate and peaceful means."

Mr. Gandhi said that it would both be awkward and complicating the issues to alienate moderate sympathies and narrow the creed to complete independence. (Page 9).

Indian.

A report of the Beni-Israel Conference held in Bombay is published. (Page 7).

The Bombay Development Department has issued a press note regarding the east Colaba reclamation scheme. (Page 10).

The second session of the All-India Catholic Conference opened in Bombay yesterday. (Page 7).

The Government of India have appointed a Committee to consider existing racial distinctions in criminal trials and report on the necessary modifications of the law. (Page 10).

Special Articles.

Sir Basil Thomson to-day continues his revelations regarding Communist activities after the war in Britain and in Russia.

The Hon. Mr. Bhurgri continues his articles on educational problems in India and deals with the financial side of his suggested scheme. (Page 14).

Under the heading EAST AND WEST our London correspondent brings out what an important part has been played by Mr. Lionel Curtis in determining legislature for South Africa, India, and now Ireland. The INDIAN ANTIQUARY is congratulated upon attaining its jubilee, and the question of the Sind Barrage is again raised. (Page 10).

To-day's book page contains a review of the Angami Nagas and other queer tribes, Sir Sidney Colvin's MEMORIES AND NOTES, Kipling's Verse, and An Encyclopedia of Religions. (Page 11).

Motoring Supplement

Some legal aspects of motor car insurance are discussed in to-day's issue of the Motor Supplement.

In another article, Captain. W. Gordon Aston refers to several types of three-wheeled runabouts which were exhibited at the recent Motor Cycle Show at Olympia.

Sport.

The entries for the fifth extra meeting in Bombay, Home football results and reports of race meetings are published. (Pages 12-13).

CRIMINAL TRIALS.

EQUALITY OF STATUS.

(THROUGH ASSOCIATED PRESS.)

DELHI, December 27.

With reference to the resolution moved and accepted in the Legislative Assembly on 15th September last, a *Gazette of India Extraordinary* issued to-day announces that the Governor-General in Council has already accepted the principle that it is desirable that there should be equality of status for all people in this country in the matter of criminal trials and proceedings and has decided to appoint a committee to consider the existing racial distinctions in the Criminal Procedure applicable to Indians and non-Indians and to report to the Government of India the modifications of the Law which they recommend should be adopted.

The Hon. Dr. Tej Bahadur Sapru, Law Member, has consented to preside over the committee and the following have agreed to serve as members:—The Hon. Sir William Vincent, Mr. S. R. Das (Bengal), the Hon. Mr. Justice Shah. (Bombay) Mr. P. E. Percival M.L.A., Rao Bahadur T. V. Rangachariar M.L.A., Mr. N. M. Sanarth M.L.A., Mr. W. L. Curry M.L.A. (Bengal) Mr. Abul Kazi M.L.A., Dr. K. S. Gaur M.L.A., Mr. Saiyad Sultan Ahmed (Behar and Orissa), Rai Bahadur L. M. Banerji (Allahabad) Mr. E. Stuart Ross (Assam) Mr. W. Muir Masson (Punjab) Mr. F. McCarthy M.L.A. and Lt.-Col. J. A. J. Gidney M.L.A. Mr. Percival will, in addition to his duties as a member of the Committee, act as the Secretary.

The Committee which will submit its report to the Government of India will assemble at Delhi on 6th January 1922. It will conduct its enquiries in public but any part of its proceedings may be conducted in camera if the President considers such a course is desirable in public interest. Persons who desire to be called as witnesses should apply in writing to the Secretary, care of Home Department, Government of India, Delhi, giving their full names and addresses together with a brief memorandum of the points in regard to which they desire to give evidence. It will of course rest with the Committee to decide what evidence they will hear.

CATHOLIC CONFERENCE.

BOMBAY SESSIONS.

The All-India Catholic Conference held its second sessions at the St. Xavier's College, Bombay, on Tuesday, when about 125 delegates from different parts of India attended. Prominent among these were: Mons. L. C. Pera, Administrator, Damann Diocese; Rev. Father Anthony Nadar, Rector, St. Ann's School, (Calcutta); Rev. Father H. Grignard, S.J., (Ranchi); Rev. Father H. Westrop, S.J.; Rev. Father A. Da Cruz; Rev. Father P. Thomas of Madras; Major C. Fernandes, M.L.C., (Bombay); Dr. A. DeMorie, M.D.; Dr. P. A. Dias, President, Bandra Municipality; Mr. P. S. Paulit, Assistant Registrar, Calcutta High Court; Mr. F. A. C. Rebello; Dr. Cosmas Fernandes; Mr. J. Selwyn; Mr. J. A. Saldanha, (Additional Judge, Dharwar); Mr. P. A. Bayliss; Prof. Aloysius Soares; Prof. C. D. Pinto; Mr. Felix Mascarenhas; Mr. L. M. Payle, (Cochin); Mr. Alex. A. Pais, (Secretary); Dr. H. deSa; and Professor Animonda of Calcutta.

Right Rev. Mgr. L. C. Pera, Administrator of the Diocese of Damann, addressed the meeting at the outset. He said he agreed that gatherings like these should be encouraged, and on behalf of the Prelate, whose place he had the honour of holding for a time, he welcomed the opportunity to say a few words to encourage a movement which, if conducted in harmony with the spirit of the Church, with a broad view of the general interests of the Catholic body, was likely to be of lasting benefit to the Catholics of this vast and populous country. They all owed much, in breadth of vision, to the Marian Congress of Madras, which brought together the largest number of Catholics from the various corners of this land, if they excepted, perhaps, the exposition of the body of St. Francis Xavier; and he was glad that the seeds of unity then sown had fructified and ripened into this gathering which sought union and organisation of all the Catholics of the land towards common action. These were days of associations and congresses, and it was gratifying to find that the Catholics of India had at last come to realise that such gatherings were not only useful but even necessary, in order to foster the progress of the Church and the spread of their holy and true faith. Catholic conferences and congresses, held in other countries, had been of immense religious, social and economical consequences. Indian Catholics, numbering over two millions, were indeed a small portion of the population of this fair and grand peninsula, and they held a comparatively humble rank among the other sister communities of India. It was only right and just that they should seek to bring about a strong bond of union in order thereby to improve their position in all directions, chiefly from the social and economical point of view. In this work of union and progress they had his hearty co-operation, and also the sincere sympathy and good wishes of the hierarchy of India. The Conference being the first in which the presence of the representatives from the different parts of India had been invited, it was not perhaps unnatural that some doubts were not well aware of their intentions, should be cautious before joining them. He had no doubt that their deliberations would be such as to reassure all these, who were not quite confident of their ability to exercise all those measures which they contemplated. It was on their work on this memorable occasion that the success of future conferences would depend.

CATHOLIC BANK.

The legal disabilities of the Catholics, under the benign rule of the British Government, would, he had no doubt, be removed on proper re-education made by the laity as directed by the Prelates. For some years to come, education must occupy their attention, and organised measures were necessary to place it on a proper footing. He assured them that ecclesiastical authorities would heartily welcome co-operation in educational matters. It was not, however, only literary education that they were in need of. If their people had to make a proper stand against poverty and need, it would be necessary to pay more attention to such education as led to an immediate increase in earning power, i.e., technical education in agriculture, arts, industries, and handicrafts. He trusted that their deliberations would lead to the organisation of a larger number of educational institutions. The services of competent Indian teachers and a spirit of inter-diocesan assistance, so that the more progressive dioceses might come to the help of the less favoured ones, were highly desirable. The numerous Catholics of Southern India owed a brotherly duty to the population of the northern parts, and he trusted that a fresh wave of Christian zeal would induce their clergy to carry out, and far, the mission duties as heavily as before on European missionaries.

Mgr. Pera then referred to the advantages of co-operative societies. He said the time had come for Catholics to strengthen their position in the matter of trade and industry, not only by organising co-operative societies, but also by measures which would enable them to make rapid progress in this direction. Financial facilities being the chief means to make rapid, effective and economical progress, he trusted that they would consider the desirability of organising a Catholic Bank which would keep in touch with the various parts of India, Europe and America with a view to improve their commercial and industrial status, increasing trading relations.

SOCIAL PROBLEMS.

He also approved the idea of forming Catholic Young Men's and Young Women's Societies, and social study clubs. A study of social science or existing social conditions, he said, was necessary to undertake measures of commercial improvement, and though the problems that confronted them in this country were not quite similar to those in Europe, nor so insistent, they had their own problems, and should look to the young men and women of this land to help and solve them. He trusted that the young Catholics of India would, under the guidance of experienced persons, initiate such measures as to enable a young man or woman, travelling from any part of India to another, to find temporary shelter; and hoped that the already existing institutions of the country would join in a national organisation in which differences of caste or colour would not exist. He also advocated an increase in the Catholic institutions for medical relief and in the number of qualified medical men and women; and pleaded for more co-operation on the part of laymen in Catholic missionary work, and for greater sympathy and help to what were called the depressed classes.

Dr. P. A. Dias, Chairman of the Reception Committee, then welcomed the delegates. He said India was no more in the back waters. She was feeling the stirring influence of the new spirit which had spread all over the world. The Roman Catholic community was also awake and was participating in that spirit and was putting forth its best efforts to safeguard its interests. An open challenge had been thrown out to the Catholics as to what they were going to do and they had met together that day to answer that challenge. He then proposed that Mr. T. Armanathum Pillai, member of the Madras Legislative Council, be elected President of the Conference.

Mr. P. S. Paulit, Assistant Registrar, Calcutta High Court, seconded, and Mr. J. A. Saldanha, Additional Sessions Judge, Dharwar, supported the proposition, which was carried by acclamation.

PRESIDENT'S ADDRESS.

The President at the outset extended a hearty welcome to H. R. H. the Prince of Wales on behalf of the Roman Catholic community of India. He said unfortunately for this country the royal visit seemed to have been marred by certain mishaps, but it could not be said of the Catholics of India that they were a party to any of those mishaps. Coming to the subject of the Conference, the President said the Catholics of India were living amongst the teeming millions of non-Catholics—Protestant, Hindus and Mohammedans—and in that state of affairs the question arose. What was the position of the Catholics going to be? They had to consider that position from three standpoints: (1) What was their duty towards the Catholic hierarchy? (2) What was the duty of the Catholics to wards their own community? And (3) what ought to be the attitude of the Catholics towards the sister communities? As to the first question, an assurance had been given to them

(Continued in next column.)

CATTLE IMPROVEMENT.

BOMBAY AGRICULTURAL DEPT.

(FROM A CORRESPONDENT.)

The Bombay Agricultural Department have for the past few years taken up the question of cattle improvement. The improvement of cattle is a much more difficult problem than most people think. It does not simply mean the physical improvement of the cattle. By improvement is meant—

1. Firstly, the producing of such a class of animal that is able to haul the improved agricultural implements that are necessary in the advancement of agriculture.

2. Secondly the improvement in the maturity of the cattle, Indian cattle at present mature very late, which means they have to be maintained for a long period, which makes their breeding unprofitable.

3. Thirdly, another drawback in Indian cattle is that they are very irregular breeders. This again is one of the causes which makes the raising of cattle unprofitable.

Lastly, there is the great question of the improvement of the milking capacity of the Indian cow.

To bring about these improvements the following are absolutely essential:—

The present system of feeding cattle has to be improved on.

Bulls of known breeding possessing the desired qualities have to be bred.

Education and encouragement must be offered. Towards these ends the Agricultural Department have done the following:—

Fodder is grown and stored at Kopergaon in the Nagar District and at Northcote Cattle Farm Chharodi District Ahmedabad another large fodder storage scheme is now in progress at Karaji, District, Dharwar. These stores are held and distributed in times of scarcity to breeders co-operating with the Department.

Farms have been established at Chharodi, District, Ahmedabad, where the Rankrej is bred and bulls from pedigree stock of this breed are put out into the villages to improve the village cattle. Similarly at Bankapur, District Dharwar the Amrit Mohal is being bred.

For tracts where other breeds are useful, the Department are purchasing the most suitable bulls and these are given out on the Premium System. The last system is not by any means sound but until such time as farms are established for these breeds, this is the best that can be done.

To encourage and educate the breeder the Department hold some 30 village shows in the Presidency. These village shows have been the means of bringing the breeders together where by intelligent demonstration and comparison the breeder has been taught the benefits derived by the breeding of good cattle.

Cattle breeding like all other forms of business can only be encouraged by a demand being created and only when prices are realized which make it a paying business, will the breeder take the pains essential to good breeding.

THE NORTHCOTE SHOW.

A very successful cattle show was held at the Northcote Cattle Breeding Farm on the 8th, 9th and 10th December 1921. The show was organised firstly to encourage and educate the breeder, and to advance this fund bred to bring it into the prominence it deserves not only as a fine draught animal but also as a very fair milker. In all some 400 cattle were entered for the show. This is very encouraging this being the first show of its kind held by the Department. The cattle shown were a very even lot some fine specimens of the breed being exhibited. The Judging Committee had a very difficult task in picking out the prize winners. Over four hundred people were present during the three days of the show. On the last day of the show, the Hon'ble C. V. Mehta, Minister for Agriculture and Dr. Harold H. Mann, both of whom are keenly interested in cattle breeding were present. They visited every section of the show and seemed very pleased with the results achieved. The attached is a list of prize winners.

LIST OF PRIZE WINNERS.

His Excellency the Governor of Bombay kindly presented a cup. This cup was given to the breeder showing the largest number of typical Rankrej cattle and was won by Virma Ruda of Kalasa village, who exhibited 15 typical cattle. The Hon'ble C. V. Mehta, Minister for Agriculture presented a cup to the best breeding cow. This also was won by Virma Ruda of Kalasa village. In Class IV, "Breeding Cows" there was a big number and the Judges found it difficult to separate the 3rd 4th and 5th. Mr. Smith, Imperial Dairy Expert came to the rescue and gave 2 prizes of Rs. 10 each for the 5th and 6th.

The District Local Boards, Ahmedabad, Surat, Pauch Mahals and Branch supported the show by giving considerable financial assistance. The shows, to do the work intended must be held regularly.

SHIA CONFERENCE.

(FROM OUR OWN CORRESPONDENT.)

MULTAN, December 27,

The All-India Shia Conference meets here to-morrow and on the two following days. The delegates have already begun to arrive. The conference will deal with social and religious matters.

A special meeting of the Council of the Deccan Non-Brahmin League has been convened for January 1st, at Belgaum to consider the present political situation.

(Continued from preceding column.)

that in all their endeavours to promote the material and social interests of the Catholics of this land they would have the whole-hearted sympathy and ardent support of the Catholic hierarchy, and they must thank them for that assurance. The laymen on their part had, on the other hand, to consider what they could do to help the clergy in the selfish work which they had been carrying on in this country for such a long time. As to the second question, the position was this. In this vast continent of India the Catholics were separated by miles and miles, and yet they had to meet each other. Their interests were united; what affected the Catholics of Bombay affected the Catholics of Madras or any other province, and therefore it was essential that all the Catholics of India should be united and stand up as one single man. Unfortunately they were divided by all sorts of castes and other sub-divisions, and it would be the aim of this Conference to overcome this difficulty and make the Catholics united. In this connection he was afraid the South Indian Catholics had to take a lesson from the Hindus. The fact that Mr. Gaudhi had made it a condition that the removal of untouchability was a necessary step towards national advancement, showed that the Hindus were realising the necessity of doing away with the social bars on the depressed classes. He asked: Was it not right that they, the members of one Church, should have got rid of this thing long ago?

THE REFORMS.

As to the last question, namely, the attitude of the Catholics towards other communities, they had to bear in mind that the Catholics after all formed an infinitesimal portion of the people of this country. As the Chairman of the Reception Committee had said a challenge had been thrown out to them as to what they were going to do in the present state of affairs. He would say they would be committing the worst sin possible if the Catholics were to take up a stand against any of the reforms coming in. However much they might complain and murmur, and say that India was not fit for these reforms, still the reforms were going to come in. They had to recognise that fact, and if they were not prepared to take their share in the affairs of the country, they would be absolutely washed off and would bring about their own downfall as a community and also that of their Church. Hitherto the Catholics had neglected their duty in this respect and not taken their proper share in public affairs. In proportion to their numbers they had more educated men than any other community, and it was up to them to direct the affairs of the country in a sane manner than some people sought to do at present and save it from ruin.

On the conclusion of the President's address, subject committees were appointed, and the Conference adjourned till to-day.

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powering
such a company, etc.,
want the beauty and colour of
a juveniles voice, is only exceeded by
colour (pardon) by the delightfulness
of presence, and snake-like deportment,
etc., etc. In fact you will notice if
are one of those eccentric people who
theatrical nows, that in the East the
third rate shows are referred to in a
praiseworthy manner, accounting for
fact, no doubt that moderate good
is very much in keeping with the
real status of those who speak glowingly
at it.

anyway there are many many of our
atre-going public who would like to see
movement in Bombay's theatrical pra-
tions, and we might mention at this
son of the year, one particularly looks
it. If we are lucky enough to find it
sting during the X'mas vacation it will
one of those pleasures we shall not fail
record.

The first anniversary of the District
Khilafat Conference, Chindwara held its
sitting on the 18th instant under the Presi-
dentship of Moulaana Samiaul'ah Khan.

The Presidential address covered about
40 pages. The Conference was largely at-
tended by the local Musalmans numbering
over two thousand. Among the important
resolutions passed by the Conference was
one which "while re-affirming all the items
of non-co-operation and believing in the
ultimate salvation thereby this Conference
places its unbounded faith in Mahatma
Gandhi and assures the Central Khilafat
Committee that the Muslims of Chindwara
abide fully by its mandates issued from
time to time." Resolutions were passed
congratulating the imprisoned leaders and
condemning the Government's policy in
proscribing religious literature.

A public meeting will be held at the Arya
Samaj Hall, Kakadwadi, Girgaon, Bombay,
to-morrow (Sunday) at 6 p.m. (B.T.), when
Shriman Pandit Dwijendra Sharmaji will
deliver a lecture on Vaidicad xistain.

Chandee Sen

INDIAN OUTLOOK.

A. U. P. RESOLUTION.

(FROM OUR OWN CORRESPONDENT.)

CAWNPORE, December 24.

At a meeting of the Committee of the Cawnpore Liberal Association the following resolution was adopted regarding the existing political situation for submission to Government:—That while admitting the existence in the provinces as in the other parts of the country, of a general unrest in one shape or another due to different causes, and while recognising the necessity of maintenance of law and order for the success of constitutional progress and reaching the goal desired, and while deprecating any acts of violence intimidation or coercion or attempt at the creation of a spirit of disrespect for law the Cawnpore Liberal Association respectfully but emphatically protests against the policy of repression that has recently been adopted by the Government and is strongly of opinion that the new policy of extending the Criminal Law Amendment Act to these provinces and putting it in operation against the Congress and Khilafat volunteer organisations which were based on pledges of non-violence coupled with wholesale and indiscriminate arrests for technical offences or for participating in business meetings of political associations was absolutely unjustified, especially having regard to the fact that the few cases of eruption of violence this year in these provinces have been spasmodic and confined to certain local areas and mostly due to causes more economic than political.

The recent policy is also inopportune specially because the Government itself admits, as shown by His Excellency Sir Harcourt Butler's speech at Lucknow, that the non-co-operation movement has failed in the successive stages of its operation, has defeated its own end inasmuch as it has given a fresh stimulus to the movement of the non-co-operation, and aggravated the political situation; the Association is firmly of opinion that a constructive policy removing the root causes of discontent can alone restore permanent good will, peace and prosperity in the country. This Association therefore welcomes the idea of a round table conference of politicians of all shades of opinion to arrive at a reasonable solution of the problems of Indian unrest, and respectfully urges on the Government a prompt cancellation of notifications under the Criminal Law Amendment Act and the release of all political prisoners who have been sentenced for technical offences under the said Act. The Association urges the leaders of the non-co-operation movement also to cry "halt," in order to ease the situation and produce the calm atmosphere necessary for such a conference as suggested above.

MR. GANDHI'S CRITICISM.

(THROUGH ASSOCIATED PRESS.)

AHMEDABAD, December 25.

Mr. Gandhi interviewed regarding the Viceroy's reply to the Malaviya deputation said he was most anxious for a settlement and wanted a round table conference. He imposed no conditions, but when conditions were imposed upon him prior to the holding of a conference he would examine and accept them only if they were not suicidal. The amount of tension that had been created could be regulated solely by the Government of India, for the offensive had been taken by them. Mr. Gandhi characterised Lord Reading's utterance as a mischievous misrepresentation of the attitude of the Congress and Khilafat organisations in connection with the Royal visit, and declared that no threats and no enforcement of threats would strangle the agitation or send to rest the great national awakening. The Government of India had hurled the bombshell in the midst of material rendered inflammable by its own action and wondered that it was not inflammable enough to explode. The immediate issue was not the redress of the three wrongs, but the right of holding public meetings and forming associations for peaceful purposes. On this question there could be no yielding.

PICKETING IN POONA.

POONA, December 24.

A fresh batch of eight went to picket the liquor shops. They were taken to the police station. Ahamadbhai Tamboli the leader of the picketing movement in Poona and two others were given the maximum punishment under section 188 I. P. C. namely six months' rigorous imprisonment, by the City Magistrate. Ten others were fined. The severity of the sentence on Mr. Ahamadbhai has created a sensation in the city.

ANOTHER INTERVIEW.

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INDIA IN RECONSTRUCTION

I

SOME ESSENTIALS

IF India is ever to make progress towards a better standard of living, a better standard of life, a better culture and a better system of government, there must be a better appreciation of some hard facts which are apt to be neglected in favour of more pleasant dreams and phantasies. Upon these latter no lasting structure can be founded; if there is to be real progress, progress in fact and not on paper merely, the foundations must be secure, they must be firm enough to support the superstructure that is to be built upon them, they must be able to withstand the shocks of time. Unfortunately, hard facts make hard masters, but it is not sufficiently realised that hard masters make successful men. The soft bed of luxury is not the breeding ground of progress. The life of ease is not calculated to develop skill. The facile acquisition of wealth does not provide the stimulus to ingenuity. On the other hand, as necessity is the mother of invention, so economic pressure is the seed bed of new ideas. Unfortunately, probably in most of India, certainly in the Punjab, a very little effort suffices to yield enough for the simple needs of the people. Nature is so bountiful that man need do little. On the great alluvial plains, a mere scratching of the fertile soil and a handful of seed will set the forces of nature to work at the production of a crop; there is lacking the stimulus to careful cultivation which the lands of the greater part of Europe demand before they can be coaxed into yielding harvest. Where crop follows crop with such regularity and such frequency, there is not felt the need to lay by a reserve against the day of scarcity. In a country like England, where winter imposes a severe restriction on all plant growth, there is always a time when the land will yield nothing, and when the people would starve if there were no store to fall back upon. In India famines and droughts occur at comparatively long intervals, in England every winter would see a famine if there were no forethought. Every period of scarcity in this country produces its crop of suggestions as to what should be done to prepare for the next one, but a few years of plenty suffice to blunt the memory of past suffering and the people remain as thriftless as before. In England the hard winter makes such things as warm clothing, fires, strong food, absolute necessities of existence; those who have not put aside the where-withal to buy, starve or succumb to disease. Thrift has been forced upon the English as the alternative to death. Here there is always something to satisfy the needs of the day, and thrift is almost unknown. It was prolonged grinding poverty, generations of severe hardships, recurring years of bad harvests that taught the English to save for the future.

What is true about thrift is true about other factors that make up the economic condition of a people; the hard fact to be realised

is that we are what our ancestors have made us; if there be discontent at existing circumstances, the cause is to be sought in the neglect of our predecessors to provide for what we miss. Except in the most primæval society, nowhere is a people dependent upon its own unaided efforts to fight the battle of life. A generation inherits what its forefathers have acquired for it; where that inheritance is rich that generation is indeed fortunate; where that inheritance is meagre that generation is poor. To the student of history, the statements here made are almost too obvious to need repetition, but no one can watch current movements without observing how much of the present discontent is ascribed to wrong causes. India, it is complained, is a poor country; the British have made it poor. India had great industries, the British have destroyed them; India had vast wealth, the British have drained it all away. And so on. Now, the facts, as everyone knows who cares to find out, are far otherwise. India is naturally a richer country than England, but the potential wealth has never been properly exploited, the people have neglected their opportunities, and such wealth as is produced is divided amongst too many persons. India had industries which excited the admiration of early travellers from the West, but these travellers had never seen what an Englishman of to-day would call great industries; it never had anything that would be called industries in modern Manchester, or Glasgow or Belfast. The meaning of the word has undergone a change. India never had as much wealth as it has now. Any student of economics knows that one nation cannot drain away the wealth of another; that is the main difficulty that prevents the victorious nations from exacting full reparation from Germany: they would like to drain her wealth to meet their own deficits, but economic laws will not permit of it.

The industries of India to-day are what past generations of Indians have made them; the poverty of Indians to-day is what past generations of Indians have brought about; the absence of vast wealth to-day is due to the neglect of past generations to accumulate it and to put it to use. It is past neglect that accounts for present want, just as it is past thrift, industry and self-sacrifice that have piled up the wealth of England. The statement is not hard to understand. India has lacked productive organisation. Such traces of organisation as appear resemble more stratification; caste, for instance, is better described as stratification than as organisation. But the hard fact that needs to be appreciated is that such organisation as existed was directed not to economic but to religious ends. It is the old story of one nation being more spiritual and the other more material. The great leaders of India have been spiritual leaders, not economic leaders; so those they have led have neglected the material in favour of the spiritual. Material progress has not been the aim of their lives; it is only recently that the idea of acquiring wealth beyond the needs of the time has gained ground, and even now it is no uncommon thing for a man to give up his worldly goods and take to the simple life of religious contemplation.

Put broadly, the material needs of man are the most insistent; early and late they demand his attention; man must eat, he must

get food, he must produce either something to eat or something to exchange for food. The community must maintain itself; this is the first essential of life, and the task of maintenance is the most absorbing of its occupations. It is the economic need that must determine its activities, it is economic stress that stimulates ingenuity, it is hardship that produces skill. In North-Western Europe, where needs have been greater, efforts to satisfy them have been more strenuous; in Southern Europe, where the peasants have few wants, there is stagnation and poverty, agriculture is as it was 2,000 years ago, and there is little sign of material progress. In India, until quite recently, the ideal of wealth did not appeal to men, it was not held up as the aim of life, it was almost regarded as the deadly sin. Even now the acquisition of wealth by hand labour is regarded askance, while agriculture is placed, in common estimation, below other callings as a genteel means of earning a living. Throughout the publications of Indian thinkers, there is traceable a feeling that a country that is dependent upon agriculture will never be great, that it will never attain eminence in culture or intellectual pursuits, that to allow it to remain predominantly agricultural is to inflict an injury. The basic cause of this attitude is that Indian society is not organised on economic lines, but on those of religion. And the religious stratification does not permit of the agriculturist to appear on top. It is in some such factor as this that there is to be found the root cause of stagnation, and the hard fact to be appreciated here is that there can be no considerable release from that state of stagnation without some weakening of the system of occupational castes. In other countries, society is organised upon the basis of production; there are landlords and tenants, capitalists and labourers, *entrepreneurs* and middlemen, producers and distributors, and so on. In such countries social changes are comparatively rapid, because conditions of production vary with considerable frequency; where society is organised along productive or economic lines, every advance in methods of production involves a change in the social system. But where society is organised along religious lines, this tendency to change is absent, because religious beliefs undergo alteration but very slowly. Conversely, if there is in India to be any marked progress towards industrial development or any other source of prosperity, there must be a loosening of the tie of caste. The Englishman is a product of economic forces, the Indian is a product of religious thought. The accumulation of capital in England is said to have been responsible for the disappearance of feudalism; capitalistic enterprise has shaken the old landed aristocracy off its perch of political supremacy; the industrial revolution affected society as well as production. The contention here is that, just as changing prosperity involves changing society, so also a stagnation in the social system prevents progress in the economic sphere. The truth of this is to be found in the new conditions prevailing in towns; where the pursuit of wealth is attracting men, the influence of caste is waning: in a large factory inquiries showed that there was not a single dyer by caste amongst those working in the dyeing section; in Calcutta and Bombay the old orthodox antipathies to various activities are disappearing.

Hitherto, the argument has attempted to suggest that India of to-day is what past generations of Indians have made it; that economic stress is a necessary stimulus to economic progress; that where the economic stress has been slight, progress has been slow; that concentration on production leads to advances in production, so that the material condition of a country like India to-day is the result of the concentration or absence of concentration on production in past ages; that as religious beliefs change but slowly, a social system based upon religion changes but slowly; while where the social system is based upon economic conditions it will change in step with changes in the economic system. If the correctness of the argument be admitted, the deductions should find ready acceptance. In the first place, there is little advantage to be gained from dwelling upon the past; the extolling of past glories is a confession of decadence; the past is responsible for the present, and if the present outlook is depressing the past must shoulder the blame and not be distorted into a period of unsurpassed glory. If the past is responsible for the present, the present must be the creator of the future, so that with the young men of India to-day rests the responsibility for building up a better life for their successors. These young men must abandon that backward look that has worked such infinite harm wherever it has obsessed the attention of the people. They are not concerned with the past, they cannot alter it, it brings them no tasks to perform, it has no call upon their time or their energies. Their life's work is to mould the future. They must face realities. They must understand what are the conditions of economic progress; they must foresee the inevitable changes which growing prosperity will require, and must prepare to accept them, to guide them and to explain them. There can be no great change in the wealth of the Indian people without the occurrence of corresponding social change. If one section stands aside and takes no part in the coming industrial developments, that section will sink into decrepitude. If one section devotes all its energies to the exploitation of the vast potential wealth of the country, that section will acquire power and influence until it dominates the rest. There is nothing in this that should afford ground for fear. The young men of India must decide whether they will hand over to their successors a finer heritage than they received or leave them with what they themselves were endowed. The future is before them to mar or to mould.

There is little to be gained from a general argument unless some deduction of practical value can be drawn from it. The conclusion here is that there must be a wider appreciation of personal responsibility for things as they are. In the end it is the human factor that counts; man is swayed hither and thither by forces outside him, but the ultimate decision rests with himself. He may respond or he may continue in apathy. It is characteristic of him that he likes to satisfy his wants by the least possible effort; and where wants are simple, effort is slight. Unfortunately, contemplation of his own small acquisitions and of those of others more strenuous than himself, is apt to lead to discontent—not against himself but against those others. He fails to appreciate his responsibility for his own condition, he prefers to

place the blame on others. He neglects the human factor. He neglects his own share in the order of things. He wants things to be different but himself to remain the same; more wealth in the country but no effort on his own part to increase production; higher pay but no greater sacrifice of ease or leisure. If India is to make progress, there must be more of the essentials of progress; there must be more of the spirit of self-help, such as the co-operative movement is attempting to encourage; there must be more of that element in character which is commonly called thrift; without self-help and thrift, India will never progress far in the years to come. The experience of co-operators in almost every province amply shows that the people need not be in debt, they need not be poor; they will respond to teaching and encouragement here, as the Germans and the Italians did towards the close of the last century. There distress and poverty had reached almost to the limit of endurance: now the old horrorer is free from debt and has become a depositor. There is all-round improvement in life, in agriculture, in morals. There will be the same all-round improvement here, too, when the young men of India realise their responsibility for the future of their country. They must concentrate on the things that matter, on the solid tasks that confront them; they must look ahead, not behind; they must appreciate the fact that only self-help will see them emerge successful from the struggles to come, and, most important of all, they must come to accept thrift as a more powerful driving force than any government. Self-help and thrift will assist India further along the road of progress than any orator, however eloquent, or any politician, however skilful. The future will be moulded neither by oratory nor by politics, but by the common standard of production. For this everyone is responsible; in this everyone can help.

Lahore.

H. CALVERT.

II

SOME OF OUR URGENT NEEDS

Reconstruction is the order of the day. It is a world-wide question and is the legacy of the Great War. Nations are busy everywhere in overhauling, reconstructing and re-adjusting their educational, social, economic and political ideals to adapt them to the conditions of the New World. A thorough examination of some of the salient and urgent problems such as confront all leaders of thought will not be out of place at this time of her national fervour and consciousness, because reconstruction on an extensive scale is more needed in India to-day than in other countries. Her economic resources and developments have been insufficiently considered for many years past, and in consequence of such neglect the standard of living has already reached a level which is far below the minimum recognised in civilised communities as necessary for decent existence. Her sister country, Japan, undertook a comprehensive programme of reconstruction fifty years ago, and the lead then given is still being vigorously followed. As a result, life in Japan to-day is one sustained effort toward self-improvement, and the average standard of earning

there is three to four times what it is in India. India is called upon now to begin much of the work which Japan has already accomplished. She is to rebuild a structure dilapidated by the neglect of ordinary repairs.

One of the foremost and greatest deficiencies which India is to make up is her lack of facilities for securing a speedy programme of *education*. To-day, three villages out of every four are without a school-house, and about 30,000,000 children of school-going age are growing up without receiving any instruction. No doubt, in some provinces the Government has passed an Act authorising the Local Bodies to introduce free and compulsory education up to the primary standard, but for want of proper funds, initiative, and public spirit, very few Municipalities or District Boards have taken advantage of the said Act. Of the 315 million people living in India, only 18,500,000 persons, 16,900,000 men and 1,600,000 women were returned as literate in the census of 1911, giving a percentage of 5.8 of the population in point of literacy. The corresponding percentage of literacy in Japan is 95, United Kingdom 94, and United States of America 90. The number of existing schools for primary education in British India amounts to 142,203 and the number of pupils attending them comes to 5,818,730, of whom 5,188,411 are boys and 630,319 girls. If we take all classes of educational institutions together we find that there is only one institution for every 1,717 persons of the population. The school-going population in more advanced countries varies from 15 to 20 per cent.

The expenditure in British India from all sources, including fees, in 1916-17 was 11.2 crores of rupees. This gives a rate of Rs. 14.4 per head of school-going population, or 7 annas of the entire population. The corresponding expenditure in other countries is as follows: United Kingdom, Rs. 38 per head; Canada, Rs. 104; Japan, Rs. 13; United States, Rs. 114. The provision for technical and commercial education in India is sadly low. It was found in 1917-18 that only 16,594 throughout the whole country were receiving any technical and industrial education.]

As a result of this backwardness in education one finds comparatively less enterprise in newspapers and other periodicals published in India, as the following figures would indicate. [The number of newspapers and periodicals in 1917-18 was 3,978, which works out at about twelve per million of the population. The corresponding figures for the United States are 225 per million, United Kingdom 190, and Japan 50.] The Press is a very powerful organ of public opinion in all advanced countries, and takes a leading part in stopping corrupt practices and in keeping the officials up to the proper standard of efficiency in the discharge of their public duties and obligations. The editors of big dailies and periodicals wield a great influence in moulding the destiny of their respective countries. Here in India, the Press is more or less a persecuted agency, and most of its editors are men of imperfect learning and do not show immunity from party prejudices and inclinations.

The next problem which should engage the attention of the reformers is connected with her *agriculture*, since nearly three-fourths of her population is solely dependent upon the cultiva-

tion of land, which, owing to poverty and lack of proper training and education, is still carried on with crude, antiquated methods and implements. There has been no scientific attempt to renew the exhausted soil, in spite of the net-work of canals which a good many provinces now possess. As a consequence of this callousness, even the partial failure of a single monsoon is accompanied with very disastrous results of a serious character. Under the reforms, Agriculture is a transferred subject, and it is earnestly hoped that the intimate knowledge of our Ministers with the conditions of the country will enable them to do something in this direction. Success in this sphere of work will be a good test of their capacity for complete self-government.

Closely allied with the subject which I have just discussed is that of *public health*. [It is an acknowledged fact that the sanitation of most of the towns and villages is abominably bad. The average death-rate for all India for the past ten years has been 31·8, while the corresponding recorded death-rate for Japan is 21·9, Canada 15·12, United Kingdom 14·6, United States 14·0 and Australia 10·5. It is interesting to note that the average life of an Indian is supposed to figure at 23 years, as compared with 45 to 55 years in Western countries. No doubt this is influenced to a certain extent by the climatic conditions and other causes, but one cannot pass by the stern fact that a low standard of living and unhealthy and insanitary environments are chiefly responsible for this palpable shortness of life in India.] Due to religio-social practices the average birth-rate in India, which is 38·2, is pretty high as compared to other countries, as the following figures would indicate. The figure for Japan is 34·2, for the United States 31·3, for Canada 27·8, for Australia 27·7, and for the United Kingdom 21·1. This clearly proves that in spite of the appalling death-rate the population is rapidly on the increase, and unless adequate provision is found for this surplus rise it might land the country in a serious economic trouble one day.

Last of all, in the words of the poet, 'And in the lowest deep, a lower deep,' lives [a submerged mass of fifty-three million outcastes, or *untouchables* as they are called, which represents one-sixth of the entire population. These poor ones are not allowed the use of village wells, nor are they given a place inside the village to live. They are segregated outside the village boundary, where they live in small *kucha* huts under most wretched and most depressing conditions. Not only does their touch defile, but they pollute everything they use or touch. Their children are not allowed to attend public schools. Sometimes they are permitted to stand in the verandah of the school-house and gather such remnants of knowledge as may be thrown out to them through the window. Yet they are able-bodied men. They have an infinite capacity for work, and without them the big and petty landlords of India would come to grief. They work while their masters get fat and reap most of the benefits out of their labour.]

Missionaries were the first in the field, who came forward to succour them and took up organised work among them. The first recorded (Protestant) Christian work in this direction was that of a missionary, named Schwartz, who, in the early 1800's brought no less than 1,800 outcastes to the fold of Christianity, in

Southern India. Similiar efforts with success are recorded in almost every province. This, no doubt, has roused some sections of the Hindu community, and some of them have done very good work amongst them. But the long-established prejudices and deep-rooted inclinations and tendencies have worked as a great handicap to the Hindus to do anything effective and practical for the amelioration and betterment of this unfortunate class. The attitude of the Gaekwar of Baroda has been notably praiseworthy in regard to outcastes. He has been a strong advocate of their rights. Not only has His Highness built separate schoolhouses for them and created a special department to uplift them, but in places where there were not enough to justify a separate building, he insisted amidst opposition that they be admitted to the regular school, where they are made to sit in a corner of the room reserved for them. Over and above this, he has issued strict orders to the teachers to treat them in the same way as they would treat sons of the rich, on pain of summary dismissal. He and his Rani also receive them personally at the Palace (Laxmi Vilas—play-house of wealth) annually, and entertain them on a very lavish scale, participating in the feast themselves. The Travancore State, in the south, has done a lot to help the depressed classes. They have their own representatives in the legislature.

In fact, elevation of this humble class means everything to India if she wants to get true Swaraj, because without raising and placing on terms of equality these fifty-three millions of the community, India will never be able to boast of possessing a true 'Democracy,' which is an essential part of the formation of a free, independent and a self-governing India.

Mussoorie.

K. L. RALLIA RAM.

Dec 1927

crisis in her history, when her decision either way will help or hinder the spontaneous evolution of her life and expression.

This Assembly has already been reminded that 'the eyes of the whole of Christendom are on the South India United Church.' This importance is not merited by her size, age, roll of achievements or the quality of her institutions. All these, let us devoutly trust, are in the womb of the future. Meanwhile, if she has a distinction it is because of her freedom. She is unattached to any Church which is committed to her own history and traditions. Young, vigorous, and withal ballasted with essential conservatism and fired through and through with missionary zeal, she stands unique in India, with her destiny laid out before her for a great adventure for her Master. Assembly to Assembly, she has gone on from strength to strength. Her creed has been laid down with a courageous discernment of the peculiar needs of India: to meet those needs is not yet within her resources: but the ground has got to be cleared first of those articles which, however true in themselves, have reference only to ancient controversies in a foreign clime, which produce a false satisfaction to the mind while being totally unrelated to the burning issues of modern Indian life. She next tackled the liturgy, and threshed out alternative forms, which afford the necessary facility for an eventual evolution racy of the soil. Then came the bold venture with reference to the Basel Mission work in Malabar. Above all, in the line of Church Union her courage has been conspicuous. From the start of her life she has had a Union Committee. Negotiations with the Wesleyans were carried on through a number of years, which, though they proved abortive in the end, resulted in important modifications in our own constitution, with reference to the Ministry and the Assembly. At the same time, overtures were made to the Church of England. A conference of representatives was actually held some ten years ago, and it broke up facing the blank wall of the old Lambeth Quadrilateral. With the new spirit in the Church of England more common ground has been discovered, and the challenge of our Church was clearly and definitely sounded at the Lambeth Conference of 1920.

These ventures are entirely because of the freedom of this Church, which leaves her vitality unhampered. She now stands at the parting of the ways. Straight ahead there is the line of independent evolution with free experimentation, so that eventually an Indian Church may be spontaneously and normally evolved. On the one side, there is the invitation to unite with a Church, great and good, but committed to *its* traditions and its world-wide affinities. On the other side there is the ideal of a new Church, independent and autonomous as we are now, with the difference that we are in organic union with a section of the Anglicans. This sounds better, but it leaves a good deal unsaid. It involves (1) the acceptance of Episcopacy and (2) a virtual disjunction from the Free Churches as the price of communion with the Church of England. To have formed a new church with an Episcopacy and still not to be in communion with the Church of England is not worth while, is not good enough for the Anglican element coming into the Union. To have secured that

communion means a price which is a smashing of our freedom, though autonomy may be left unimpaired. Freedom will be obviously gone in the matter of mutual fellowship with the Free Churches. Freedom of evolution will be equally gone whether our Bishops go to Lambeth or not. We shall have settled down with a handicap which will either successfully repress the life surging within or be blown up by disruption.

Moreover, as I have already attempted to do, I question if the Anglican type of Episcopacy is not so clearly alien to Indian religious genius that its adoption would anyhow be a handicap of a very serious nature. Here in this Assembly there are four types of Episcopacy represented. We heard them all this morning. One of them, the Methodist, is exclusively an administrative arrangement. Another, the Mar Thoma Syrian, is purely a spiritual one, free of administrative machinery and with considerable freedom in its communion with all evangelical churches, Episcopalian and Free. The third, the Lutheran, seems to stand for the integrity of its Faith. The fourth, the Anglican, is severely—even exactly—administrative, reinforced by a spiritual authority and a responsibility for the Faith; its texture is obviously reminiscent of the middle ages of Europe through which its prototype was evolved in the Holy Roman Empire.

At the cross roads one's responsibility is exceedingly great. The outreaches of the decision of to-day will tell for many generations. The step taken to-day cannot be retraced. The time for sentiment is gone. We are now at a stage which calls for hard study and earnest consideration of all the issues involved. There is no man in this great gathering more eager for a United Christendom than the three Bishops sitting to my right. Not one of them will with life agree to unite with Rome at *her* terms. Union is great: but there are greater things than Union. Life is greater than Union. Freedom is greater than Union. Truth is greater than Union.

Let us then stop and ponder; realise that the Spirit of God, who is leading us in this matter, has dealt with our fathers also, and in going forward let us first be sure that the steps we take are indeed in consonance with His will for us as His fellow-workers in service to this day and generation.

P.S.¹—For spontaneous expression the Church needs not only absence of hindrance, but certain indispensable facilities. The bulk of the Indian Christian community are from strata which were excluded from Indian culture; so much so that it is quite a nemesis that the fulfilment of that culture to India has to come through the medium of 'the suppressed.' The obvious disadvantage is the revenge and the tragedy. The few converts from the culture-strata, like Nilakanta Goreh and Pandita Ramabai, never got over the iconoclastic zeal of the new convert. A new generation has come which is ready to step into its rightful Indian Heritage, stung to it by the national awakening. The hindrance is in the system of education, which is entirely Western in its scheme. Indian culture is available for study practically

¹ Not spoken at the Assembly.

only as post-graduate research. In the Arts sections things are in the way to get righted in a decade or so. In Theology an adequate move has not yet been made. There too the West works with the best of motives--to hand on its best. But that is only a glorious lack of humour. There can be no spontaneous expression when the whole mental discipline and furnishing is on Western achievements.

KANAKARAYAN T. PAUL.

THE COMMONWEALTH OF NATIONS IN THE BRITISH EMPIRE

WORDS often convey a great deal of the history of institutions. Until comparatively recent years no one ever called the British Empire anything but the British Empire. To-day an increasing number of people refer to it as the British Commonwealth—usually with studious carefulness—and while the Englishman in the street still sticks to the 'Empire,' more and more of those who think about that institution and are interested in defining its true place in the world use the name 'Commonwealth.' Nor is this hard to understand. 'Empires' in the world to-day live an uneasy life. The word is uncongenial to the time, it savours of an order of things in which the right of the ordinary plain man to say who shall govern him, and how, had not been dreamed of, and in an age when men of all religions are conscious of the necessity to measure not only individual but public life and action by moral standards, 'Empires' have to be moralised if they are to live in the world of moral reality.

The British Empire, like most British institutions, has grown and not been made. The law of its nature has been implicit rather than explicit; it was not consciously modelled on any pattern, but in its developed state the political philosopher can find abundant material for study. It began with the colonising impulse, which in the Elizabethan days and onwards took the British about the world. Partly it was the trading motive, partly it was the sheer joy of exploring a world which in its extent and variety was becoming more and more rapidly known. The fringe of America (later to become the United States and to enter on a vast development of its own), Canada, the edges of Africa, and later, a great tract in the south of the continent, and Australasia, were occupied by colonists of British race. The East India Company began its operations in India and gradually extended them by political and military means, until the periodical renewal of the charter of the Company became a first-rate British political event, round which passions raged fiercely. On the abolition of the Company's reign India was incorporated in the Empire and governed on the method familiar to Indians, which is only now receiving the modifications long ago foreseen by some of its most famous authors.

Of the vast tracts of the earth thus occupied, some proved suitable for the habitation of white men and their families, while in others the white man could only live the temporary life of the trader or the administrator. The former territories, such as Canada and Australia, received a steady increase of population through immigration, and this immigration, both from the motherland, and in the case especially of Canada, from all Europe, was caused by the growing industrialisation of the Old World, the huge increases of population attendant thereon, and a consequent

AN APPEAL TO NATIONALIST.

TO THE EDITOR OF "THE CHRONICLE."

Sir,—The recent trend of criticism of the nationalist press and the resolution moved at Akola afford very substantial ground to believe that frantic efforts to get the N. C. O. programme, passed at the Nagpur Congress, revised will be made at Ahmedabad. In the present crisis when repressive policy is launched by the Government of India, with the ex-Chief Justice of England at its helm, I deem it nothing short of failing in my duty to neglect to sound a note of warning to all Nationalists, no less ardent than non-cooperators, to think twice before withdrawing their whole-hearted support from Mahatma Gandhi when it is most needed. The Mahatma, shining with his own lustre born of unparalleled penance and self-imposed suffering, denying to himself the very comforts of life with the sole purpose to see India free and who is the father and arch priest of non-cooperation, an unprecedented and the most effective and the only possible weapon in the hands of the present-day Indians, deserves not in the least to be deserted by Nationalists, enshrining as they do the memory of an equally great and selfless worker, Bal. Tilak. They should not, at least in the Ahmedabad session of the Congress, throw their weight against the Mahatma especially as his stalwarts and staunch supporters like C. R. Das and Motilal Nehru are unjustly incarcerated and hence prevented from attending the Congress, but even if done, Mahatma Gandhi stands the greatest chance of carrying the day.

There is another more potent reason why the Nationalists should allow Mahatma a free hand and not exert their influence to set back the hands of N. C. O. movement. It can scarcely be denied by any that if Mr. Tilak had laid down deep into the hearts of people the solid foundation of national consciousness, at a time when he had to fight against immense odds, by untiringly attempting to show that the Indians are in no way inferior to the English by virtue of his scholarship. The Mahatma is building up the simplest but the most durable and sublime superstructure of which the rare and valuable pillars are Truth, Love and Ahimsa. A deplorably inadequate time has as yet been allowed for the gigantic structure Mahatma Gandhi is going to build. To ask Mr. Gandhi to show the fruits of his labour is merely to manifest one's impatience. Let Mahatmaj have an unfettered liberty and ample time and opportunity to evolve his own doctrine, let him do his best to mend or end the present system of Government with the full and ungrudging support of all Indians and then if he fails let the Nationalists take up the work, independently. But till then let them smilingly come forward to enlist themselves as combatants in the battle for Swaraj and burn their life's incense at the altar of the service of our motherland. May God give inspire them to support Mahatmaj in his righteous struggle. Yours etc.

"KRISHNASUTA."

Reports of Institutions.

ANGLO-CHINESE COLLEGE.

At last Annual Conference it was reported that the matter of exemption from registration of the College Council was still a subject of correspondence with Government. However, the matter was concluded on the 25th of March by a letter from the Colonial Secretary which read as follows:—"I am directed to inform you that the Anglo-Chinese College has been exempted from registration, the Constitution of the College to be as in the amended copy forwarded with your letter of the 6th February, 1920." It was a source of gratification to know that our legal status had at last been settled by Government.

As it took a long time to get the matter of our legal status settled, chiefly due to the fact that there was considerable misunderstanding with regard to our motives and objectives it is desired to make as clear as possible what our intentions are by enumerating and including them in this report, thereby making a permanent record of our position in the Minutes of this Conference.

The General Objects of the Anglo-Chinese College are:—1st, the development of the intellectual, physical and moral efficiency of individuals and of communities without distinction of race, nationality, sex or creed; 2nd, development of efficient courses of studies, laboratory and other practical work so as to co-ordinate sense-training, accurate reasoning and tentative memorising in the fields of Arts and General Science, (including education, social science, and music), Commerce, Agriculture, Engineering, Dentistry, and Theology; 3rd, the preparation of students for such degree examinations as may be instituted by Government of the Straits Settlements, or for the degree examinations of British Universities approved by the College Council, or for such other degree examinations as may be both approved by the College Council, and agreed to by the Government of the Straits Settlements; 4th, the accumulation, the classification and the development of such scientific knowledge and processes in the above-mentioned fields as shall tend to clarify the distinctly Malayan problems of education and as shall form the basis of scientific advice for public purposes; 5th, the maintenance of loyalty to the Government of His Majesty the King.

The last object mentioned needs to be emphasized. So frequently it has been stated that the Methodist Mission proposes to establish an American College or University here. We have no desire along this line. As we have co-operated with Government in elementary education, it is our intention to continue that same co-operation in the field of higher training. In support of this position it may be stated that it is our plan to secure a large percentage of English professors. Furthermore, it may be added that the majority of the membership of the College Council is British, and not American. In reply to the Colonial Secretary's letter informing us that we were granted exemption from registration, I took the opportunity to assure him again of our desire to co-operate with Gov-

Mission work of the Methodist Episcopal Church was begun by a visit of Dr. B. F. West, District Superintendent of Singapore, and K. E. Pease, in 1904, when some converts gathered by Yi Tjim, a Chinese doctor, were baptised. K. E. Pease was appointed to West Borneo in 1905 but could not go owing to the need for workers in Singapore. At Conference 1906, C. M. Worthington was appointed to Borneo, a rather large indefinite appointment. School work was begun in Pontianak while waiting for Government permission, which was long delayed owing to the opposition to new missionary societies. After two years, full permission was granted and the work opened at Pontianak, Mempawa and Singkawang as centers with several outstations. As the missionary was forced to support himself and the work by teaching school, the work of instructing the converts could not be well done and the results are felt today. A large number of Chinese were baptised by the Dutch Domine, without previous instruction. Following the furlough of the first missionary and his transfer to Java, the following missionaries served in West Borneo: Abel Eklund; W. E. Horley; Rev. and Mrs. B. O. Wilcox; Rev. and Mrs. F. H. Sullivan.

Churches were built at Semoedoen, Sempadang and Singkawang, more than three-fourths of the cost being raised locally, nearly one half from non-Christian Chinese. Three houses have been purchased this year at a cost of £750 at Telok Soeah and Pemangkat, the value being nearly £2,000. These are used for church, school and social purposes. At Kulor and Stapok near Singkawang and Batang River near Pemangkat, the Chinese are planning to build school-church buildings. The wooden houses will cost £1,000 to £1,500 each, and at one or two places Christian teachers will be paid by the people, only £200 a year being needed to help out. The missionary has promised from his tithe to pay 5% of the cost, the balance being local funds. Two or three other building plans are still uncertain but we hope to have 3 more buildings at a value of £2,500 for which we may need a loan of £500.

Rev. and Mrs. C. M. Worthington took up the work in June 1918, with one Chinese and two Battak preachers; for the past year we had one Battak and two Chinese preachers, one of the Chinese men being dismissed for refusal to take a new appointment.

A Chinese Young Men's Society, Tjen Njen Foei, has been organized with 9 branches within a radius of 30 miles of Singkawang, with a membership of nearly 500. They own or rent buildings which are open for evangelistic work at all times.

During the year a Malay-Dyak school was opened at Pak-miong-theu with Hermanos H. Gatoeng in charge. A new building will be needed this year and the Government will give a subsidy. Seven villages are reached by this school and we hope to have 25 converts ready for baptism in June or when the Bishop comes. Plans are being made to open Malay schools for Dyaks and Chinese. The Semoedoen Chinese are asking for a Malay teacher in place of a Chinese preacher.

Owing to the scarcity of rice, the price rose from 8 to 40 cts a pound. This cut deeply into self-support and the preachers' salaries. A rice allowance was made to the married preachers. For Chinese preachers a standard of £60 per month has been made and the people asked

to pay one-fourth or one-third; we hope the local Centenary will raise the average of giving to three-fourths.

At Singkawang Mrs. Worthington has a Girls' Day and Boarding school with one Battak and 6 Chinese girls as boarders. Two Chinese girls were baptised at Christmas time as the result of one year's work. Chinese, Malay and Dutch were taught, as well as domestic science. each girl taking her turn at cooking, washing, sweeping, etc.

Little advance has been made in church membership due to stricter requirements for admission and baptism; only one woman, two men and 25 children being baptised. At Pemangkat 50 hearers withdrew because of the stand taken by missionary and preacher on the temperance question. Secret whiskey-making was a source of income to many men.

Pontianak is begging for a missionary to open the long promised school. Both school and church work are waiting for a good man and his wife. At Sambas they have waited so long that they must be shown we really have a Doctor ready for them. No campaign for funds can be made till the Doctor is on the spot to stay. But, thank God, Dr. and Mrs. Pinckney will soon be in Borneo for work. New plans have been made for a smaller building due to the triple cost of material.

The benevolences for West Borneo total f412.

Standing Committees and Boards.

COMMITTEE ON PUBLIC MORALS.

Moving Pictures. The committee wishes to note the highly commendatory action of the Dutch Government in prohibiting throughout the Netherlands Indies the attendance on moving picture shows of children and young people under 16 years of age. except where the films have been specially censored. We greatly deplore the demoralizing character of the average film shown in this country. Although many of these are produced in America, they would be strictly prohibited there, being made only to supply, here in the East, a demand for a morally degrading type of picture. We deplore this not only because of the gross misrepresentation which many such films give of American life and ideals, but also because of the great evil which they work in the lives of the native people of the East. We therefore recommend that this Conference make representations to the proper Government authorities, asking for an extension of the power of censorship to all films with a view to prohibiting those of an immoral character.

We are glad also to record that the Government is planning and working toward the abolition of the contract labour system, at present used principally to supply labour for the estates of the East Coast of Sumatra. In this connection some of the large planting companies have already begun the construction of model villages for family group labour in anticipation of the substitution of free for contract labour. However, even if this be done, there will remain as a by-product of the old system

the small army of immoral women who do not return to Java after filling their contract, but remain to infest the towns and fill up the "hotels" and constitute a menace to health and morals. These "hotels" are rapidly multiplying over the whole of the Netherlands Indies, and apparently little effort is being made to check their growth. In this connection we would commend the action of Government in attempting to enforce the return to the land from which they came, of all women engaged in the practice of prostitution.

Gambling. It is gratifying to note a decrease in gambling in West Borneo and on the East Coast of Sumatra. In the former place gambling is limited to ten days of each month, with prospects of further decrease. While there is a great deal of violation of the law prohibiting gambling on the East Coast of Sumatra yet it has resulted in a great reduction in the vice.

Opium. The income of Government from the sale of opium continues to increase year after year, having advanced this last year from f42,500,000 to approximately f55,000,000, an increase of over 12 million guilders in one year. Over two million of this increase was in the East Coast of Sumatra. Because of the enormous revenue received from this commercialized vice, it has secured a hold on Government which only a tremendously aroused public sentiment can shake loose.

We are glad to record the organization of a new society, known as the "Anti-Opium vereeniging Algemeene Nederlandsch Iodische," including Europeans, Chinese and natives, some of whom are prominent members of the Volksraad.

We call attention to the significant statements in Dr. Perkins' report for the Tjisaroewa Hospital regarding opium treatment, and would suggest that the Committee on Public Morals centralize its efforts this year on this one particular growing evil, opium;

- (1.) In an effort to secure Government help in protecting those who have been treated for opium.
- (2.) To secure publicity through the Dutch and Malay papers concerning our opium work at Tjisaroewa Hospital, as well as publicity in all matters of opium reform.
- (3.) To assist Dr. Perkins in preparing a tract to be printed in Chinese and Malay, warning against the use of opium as a substitute for medicine, and particularly against the fatal effects of using it as a temporary relief from pain.

(4.) That they devise some plan for calling upon our preachers and people everywhere throughout these islands to carry on propaganda and agitation against the use of opium, supporting in every legitimate way the growing sentiment among representative Dutch people, both here and in Holland, favouring the suppression of opium.

LEONARD OECHSLI, *Chairman.*

COMMITTEE ON SUNDAY SCHOOLS.

The committee is glad to report that the Soerabaja Sunday School won the banner this year with three schools in the contest. The Medan Sunday School re-enters the shield, formerly won and held by them, for a ten year contest, the shield to be the property of the school winning it

the greatest number of times. We urge all Sunday Schools to enter this contest. Thanks are due to the Medan Sunday School for their offer.

Two thousand Sunday School picture cards, printed in Malay, will be ready for the third and fourth quarters in about three weeks. These will be sold at the rate of 50 cents per set of 52 cards. The English S.S. cards were furnished for only the first quarter of 1921. There are still a few sets of last year's cards on hand and can be obtained for use in the second quarter. Order these cards from Rev. J. B. Matthews.

The Malay lessons for 1921 have been translated and are being printed in the Sahabat Masehi. It is recommended: (1) That the Malay lessons from July to December be printed in the Sahabat Masehi and 750 extra copies be printed in separate monthly pamphlets at a price of 25 cents per copy for six months to each school. The balance in cost is to be met from the Sunday School grant. (2) That the Chinese Sunday School cards and lesson papers be ordered through the S.S. Secretary. (3) That uniformity in time of the lessons begin with 1923, as the cards for 1922 have already been ordered.

We wish to express our thanks to the Board of Sunday Schools for making it possible for Rev. A. Ryan of the Philippine Islands to visit our conference. Mr. Ryan spent two weeks visiting Medan, Palembang and West Java. The Java missionaries met with Mr. Ryan and discussed the plans and needs of our field. Your committee wishes to recommend: (1) That the conference again request the Board to appoint a Sunday School Secretary for the Netherlands Indies Conference with sufficient funds for the extension of the work. (2) In the meantime we should present a request for the \$100 promised by Dr. Hartman to apply on the deficit on this year's publications, and a further request for \$500 dollars gold for our Sunday School work of this year. (3). We further recommend that the Board be asked to furnish free for our Training schools books and other literature needed for Sunday School work.

In face of the fact that less than 49% of the scholars in our day schools are in our Sunday Schools, your committee feels that some plan should be made whereby a larger number of the scholars can be brought under some kind of definite religious instruction. We would therefore recommend wherever possible regular religious instruction be introduced into our day schools as a part of the curriculum. Here is a great opportunity. Religious education is now occupying a great deal of attention among our church leaders in the homeland. It is not possible to put it in the public schools there, but conditions are different here, and we should be looking forward and planning for a larger religious program for our young people. The schools in our Conference are church schools and we should begin at once to introduce a more extensive religious instruction in our day schools.

We would recommend that one of our missionaries be appointed as editor of our Sunday School publications. We would also recommend that the grant given by the Board of Sunday Schools be administered by a committee consisting of the Sunday School Secretary, the Mission Treasurer, and the editor of the Sunday School publications.

We also wish to submit the following rules concerning the shield contest:—

NARRATIVE REPORT OF THE NORTH INDIA MISSION
1920-21.

The personnel and work of the North India Mission has not been much unlike that of more recent years.

The Assignment of Work Station by Station.

Allahabad. Dr. ~~W. W. W.~~ James has been in charge of the work at Katre, including the Boys' Middle School, the work in the City Church a part of the time and a large amount of literary work made possible by the Milton Stewart Evangelistic Fund. Dr. ~~W. W. W.~~ Janvier has been in charge of the College and part of the time in charge of the City Church. Mrs. Janvier is working in Zenanas, teaching in the Boys' High School and doing every unique and useful service among the students who come to her drawing room for study individually and in classes. Dr. Ludgeon has ~~been~~ been teaching biology in the College. During the first part of the year Mr. Thompson taught Economics in the College, holding the ~~first~~ perhaps the first place as a teacher in that subject in the Provinces. Mr. Manry, until his furlough, taught in the College and with Mrs. Manry had charge of the ~~the~~ Christian Boys' Hostel and the Primary School. Mr. and Mrs. Parker have worked the entire year in the ^{in charge of} the two outstations across the Jumna River Boys' High School and since Spring have had the Christian Boys' Hostel and the Primary School as well. Dr. Douglas Forman has been medical officer of the schools in Allahabad and done some general medical work. Dr. Kenoyer has been Acting Principal of the Agricultural Institute, until the last of July when Mr. Higginbottom returned from furlough. Since Mr. Bembover left last Spring Dr. Kenoyer has carried the burden of the Institute almost alone. Miss Kirby has, with the help of Miss McGaw, managed the Mary Wanamaker Girls' School in an efficient manner, since Miss N.P. Forman went on furlough last spring.

Cawnpur. In Cawnpur Mr. and Mrs. Watt have been engaged in general evangelistic and pastoral work in the city ~~of~~ and one outstation. They have done a lot also in developing a Young Men's Institute for the benefit of the Christian young men who work in the mills. Mr. and Mrs. Viser have been supported by the British India Company that they may engage in farewell and social service work for Mill hands and their families.

Etah. Mr. and Mrs. McGaw have had charge of the extensive

Evangelistic and pastoral work of the Etah Station. Mr. and Mrs. Mecker have been conducting the Boys' Middle Boarding School and have done much toward developing the vocational side of it. Mr. and Mrs. Slater have since returning from furlough been developing anew the Poultry Wagon and the district work in that line. Miss Galbreath after closing the 'Widows' Home has been engaged in Evangelistic work in nearby villages. Miss Diah has conducted the Girls' Boarding School.

~~For~~

For many years back this work has been conducted in an efficient manner by Rev. E.R. Fitch, a ~~very~~ gentleman from Boston. The work is entirely evangelistic. ~~XXXXXXXXXX~~ The mission is desirous of developing the educational work needed by the Mass Movement there and is locating an American Missionary there from the coming summer.

Jaishwari. Mr. and Mrs. Sandy and Mr. Wallace (part time) have been supervising the extensive Evangelistic work done in the ~~very~~ villages. Mr. E.P. and Mrs. Janvier have been more especially engaged in evangelistic work for the caste people in the city. Mr. and Mrs. Collins have been in charge of the educational work for boys as done in the High School, Boarding House and Primary School. Since Dr. Woodard went home on sick leave and furlough Dr. Lewis has been loaned to the station for the Hospital work, by the English Mission. With Miss Schobbe ~~XXXXXXXXXX~~ and the two chief Indian assistants in America the work of the Hospital has been a heavy load for Dr. Lewis. Miss Byerly has superintended the School for caste girls in the city. The Sakha School for girls has been efficiently conducted by Misses Lovett and Clark since Miss E.N. Norman went on furlough in the Spring. Mr. Dunbar on returning from furlough again opened the Industrial school which had been closed in his absence. Mr. and Mrs. Allison have engaged in language study.

Patchpur. Mr. and Mrs. Smith have conducted the work of this station, which consists chiefly of village work in 9 centers and a small Boys' Boarding school of primary grade. Mr. Smith has in addition been Mission Secretary and Treasurer. Mention should be made of the double station of the Women's Union Mission located just nearby our compound and efficiently conducted in entire sympathy with and complementary to our work. It consists of a Women's Home and a Hospital for Women and Children. The combined work of both missions has suffered a severe loss in the death of Miss Todd of the Women's Union Mission.

Gwalior. Dr. and Mrs. Norman and Miss Hill are engaged in Evangelistic work, the latter also this year opening a school for girls. Dr. Norman has spent several months in the Language School in ~~the~~ Landour, acting as Principal of the school.

Jhansi. Dr. and Mrs. Pittman have been combining medical and evangelistic work in an effective way in the district about Mau-Ranipur. Miss E.M. Lawton has conducted her school for girls in a way that secures the active cooperation of the Hindu and Mohammedans in its support. She has also done a great deal of Sunday School work, conducting probably one of the most efficient Sunday Schools in the province. Mr. Cornuelle has conducted the educational work for boys, introducing some vocational elements in the work for Christian boys.

Kasganj. Mr. and Mrs. Opden in addition to supervising the very extensive evangelistic work done in the villages and pastoral work for the thousands of village Christians have conducted during the summer a short term boarding school for boys.

Mainpuri. Mr. Mitchell (Mrs. Mitchell being on furlough for half the year) has conducted the High School for Boys and the Boarding Vernacular School for Christian boys. Mr. and Mrs. Lawrence have continued to develop the Central Training School for Christian workers and prepare literature for village Christians to read. During the first half of the year the evangelistic work was conducted by Mr. and Mrs. Robinson. But since they went on fur-

though the mere supervision of this work has been done by Mr. A. Mitchell and Mr. Lawrence. Miss Dennis has been engaged in zenana work in the city. Miss Downs has done very useful kindergarten work for the children of the Training School families and other families of the Compound. Mr. Johnson has been far from well during the past year and because of his practical blindness is much handicapped in his literary work. Miss Johnson returned from Calcutta the beginning of the hot season and has spent the time in the hills with her father and teaching in the language school.

In Mission Stations.

During the year the Church in the Mission has Mr. and Mrs. Dodds at the Suburban Station and Messrs. Brady and Jones at Woodstock and Mrs. Rustin at Isabelle Thiburn College, Lucknow.

The Development of the Central Churches.

In the matter of the pastorates there has been a very decided slump during the past year. Mills Mathpur has secured a pastor Ekta, Barrabhad and Jhansi have become vacant. Mainpuri, Rakha and Awarah have continued vacant.

The Jhansi Church has greatly enlarged its membership, this largely being a gathering in of people who had been living within bounds without presenting their letters. In recent months the attendance has greatly increased also, the evening service often being crowded. The church has held its own in the matter of giving. Some of the non-Christian students of the College have been attracted to the mission by the bright earnest preaching of the pastor.

The Rakha Church has been marred by quarrels in the Rakha Compound and in the session. The church has held its own in the matter of offerings and membership. In addition they have during the year installed electric lights and fans. This church is very largely composed of non-mission supported people.

The Cawnpur Church under a pastor of several years service has made steady progress along most lines, increasing its membership and activities and very largely increasing its income by a plan of systematic giving. This church is made up more than any other in our mission of people not dependent in any way on mission funds and property for dwellings. Most of the members are well known hands.

The Awarah Church has passed through deep waters, having passed through ~~through~~ a church trial that led to no issue and being rejected by a pastor because of a salary not in accord with his demands. This has led to diminished giving. A fair degree of harmony is gradually being secured and the Sunday School, Christian Endeavour organizations and Temperance societies resumption of the spirit of work and activity along constructive lines.

The Awarah Church is still without a pastor. Its financial ~~state~~ state is however in a more favorable condition. Amongst other activities it has taken up Temperance work with interest.

The Mathpur Church at Mathgarh lost its pastor about eight months ago. This has resulted in, among other losses, reduced liberality on the part of the people.

The Rakha Church has been without a pastor during the entire year and has about half supported the supplies who have filled the pulpit.

The Mathpur Church called a pastor soon after the year began. Although in very indifferent health his coming has been a great help to the church. The membership has increased and the offerings have about doubled without disturbing the ~~xxxxxxx~~ balance of gifts from the Indian and American parts of the congregation. The offerings have amounted to about Rs. 100 per mensem during the 11 months that the pastor has been with the church.

There is no organized church at Gwalior but ~~A~~ an Indian minister employed by the mission has serves the Christian community in addition to his regular duties as evangelist.

In Jhansi the Church has for about ten months of the year been under the continued handicap of a prolonged and bitter church quarrel. Finally the situation was judicially and episcopally handled by the Presbytery, exonerating the minority, including ~~xxxxxxx~~ the missionaries of the station, dissolving the pastoral relationship, ~~and~~ disbanding the session except for one member and appointing a Stated Supply and committee to serve in place of the session until such time as the church can be ~~an~~

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deemed capable of ~~selecting~~ selecting an elder-ship satisfactory to the Presbytery. The way now seems open for the better elements of the church to make progress.

In Kasganj the church is ministered to by a minister employed by the mission.

The Mainpuri Church has had no pastor during the past year, the missionaries acting as stated supplies and conducting the service with the help of the elders and teachers. The offerings of the church have not kept up to the figure attained when there was a pastor.

There have been two outstanding events in the Allahabad Presbytery that call for brief mention. One is the fine way in which the Presbytery has made a beginning in the support of its Home Mission work. Until last year the churches contributed practically nothing to this work, it being ~~carried~~ carried by the Mission's gradually reducing grant in aid earned by the offerings of the ~~people~~ people were giving for the support of their own pastors. At the beginning of this last year the Presbytery woke up to the fact that the Home Mission work would have to be soon discontinued as the Mission grant was about to cease. At a meeting of the churches held at Saranlu, the gift of the Home Mission work, it was estimated to raise Rs. 100 per annum from the churches. During the first 8 months Rs. 500 were raised and the balance of the church pledges up to Rs. 85 per annum are considered good. The other outstanding event ~~was~~ was the splendid way in which when the facts became fully known deep seated prejudices and racial feelings were thrown aside in the handling of the situation ~~arising~~ in the church in Jhansi. Never was a cleaner job done by a Presbytery in any country.

Both Presbyteries have been keenly interested in the solution of the problem of Mission and Church and while taking extreme ground will be willing to cooperate on some basis that will be sound and safe.

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The Evangelistic Work of the North India Mission.

The evangelistic work of the North India Mission falls naturally into two parts as to method and problems: the Mass Movement work and the more general work for all classes.

The Mass Movement work for the depressed classes.

In Patnagarh, Etah, Kasganj, Etawah and Mainpuri the Mass Movement among the Lal Begis and a beginning movement among Chamars absorbs most of the strength and attention of the ~~all~~ stations. In Jhansi there is the work among the Weavers which partakes largely of the nature of Mass Movement. Cawnpur is on the edge of the Lal Begi territory and has some work along with other missions among the sweepers of the city. Gwalior station has one man working among Lal Begis in that part of the State bordering on Etawah district. Fatehpur and Allahabad are entirely out of the Lal Begi territory and while giving special attention to work among Chamars have not yet seen any considerable ~~turning~~ turning to Christ from among them.

Reactionally all the Lal Begis in our territory now acknowledge themselves to be Christian and are so listed in the Government ~~the~~ Census except where fraudulently omitted by enumerators. Few baptisms of adults are reported in any of our districts in comparison with some years ago when these people were being gathered in by the thousands.

The work of organization into churches varies greatly in ~~different~~ different districts and generally represents to a considerable extent the conservatism of the movement. Patnagarh has not only our oldest Mass Movement work but also shows the greatest advance in organization and admission to full membership in the churches. Etah has made large advance in this line. In Etawah also progress is being made in organization and spiritual teaching. Mainpuri and Kasganj are farther behind, the former district in spite of, or perhaps because ~~of~~ its staff is largely made up of Seminary pass men who consider themselves rather above the detailed work of personal line upon line instruction, and the latter ~~because~~ largely because out of touch with the influence of the Presbytery for some years back.

To take up more in detail the Mass Movement work in each district:

Kategarh- 7500 christians in 750 villages indicate the

scattered nature of the communities and the consequent difficulty of giving regular instruction and organising into efficient groups. A church membership of 2572 in 12 villages, churches and in many un-organised groups indicates that 1/3 of the community have received sufficient instruction to be admitted to church membership by an examining committee. ^{Readings} Readings have nearly all been more or less Christians and in many places the old rites have disappeared. The Church Sessions have largely supplanted the old panchayats whose business it was to enforce heathen practices. Church attendance was recorded during five months and 4500 were found to be attending service at least once each month. In spite of persistent efforts on the part of the "non-cooperators" to alienate the people from the church, but one community and here and there an individual have adhered to the Goltola (aka, a Hazidi (iki), who used to control this whole Lal Begi community. The gifts of the people have gone beyond any previous Rs 1000 at least having been ~~given~~ given for religious purposes. The people have responded as normal Christian communities should to the 13 protected meetings that were held among them.

Etah- A necessary reduction of the mission staff of village workers has been the ~~occasion~~ occasion for a greatly increased amount of effective volunteer work. Quite recently 51 men, volunteers, were reported who conduct worship in their homes and among their immediate neighbours, and most of them do some preaching among non-Christians also. The Ex Lal Begi or Sweeper community, now become Christian, is rising in the estimation of the caste neighbours. One caste teacher told another, ^{where} where they met a village Christian, to give him a drink. When this was objected to, he continued to insist, saying "This is a Christian, the Christian religion is good and we are all of one blood". Another ^{man} then, a Brahman, praised our religion and showed a new appreciation for the representatives of this religion in his town and mentioned the fact that he had lost much of his disgust for them. Even their untouchableness is beginning to disappear. A group of village caste women laughingly touching a little Christian girl who had entertained her with her singing. Idolatry is diminishing. At a recent meeting for prayer held by the workers they named only 19 communities as being idolatrous. The Panchayats are much more Christian in their standards of justice and there is an increase in the spirit of reverence at religious services. The status of women is improving, it being considered proper now for even the younger wives to attend service and sit with the rest of the people. The village Christian communities are grouped in eight circles or churches, in the Sessions of which there are 24 Elders. Services are held in 31 centres with considerable regularity, but this cannot possibly provide for more than 1/4 the Christians in the villages.

Kasganj- The largest village Christian population in any one Station is in that part of Etah District, ^{located by} located at Kasganj Station. approximately 2000, in 525 villages. "With twenty workers to look after so many the task is a very discouraging one. Careful construction teaching is impossible except in a few centres and then at the cost of neglecting others." More reckless than usual and higher prices than ^{before} ~~were~~ together with the efforts of Gandhi followers to turn them aside has resulted in but few disaffections. The Census operations seem to have had a beneficial effect in stiffening the loyalty of the people.

In Etawah the mass movement among the sweepers made fair progress. In some places the people are more ready to give their money for the work. In other places there is an increased sense of the value of the prayer. Idolatry and superstition are losing their hold on many of the people, now in the time of illness. A decided step forward has been made in the matter of religious instruction and Christian hymns and lyrics are more sung by the women than formerly. In spite of much ^{prejudice} ~~prejudice~~ and misrepresentation on the part of the Enumerators over 1/2 of the Christians were properly recorded in the Census. There were instances where a proper record required a very determined ^{insistence} ~~insistence~~ on the part of the Christians. The preaching of Home rule has led to some arresting of the movement among the Chamars.

Persecution of the Chamar converts has been very severe. Whereas the movement among the Sweepers caused little opposition that among Chamars is arousing much antagonism. Mr. Vitch in his report records several instances of most determined persecution being successfully met by Christian fortitude on the part of Chamar Converts.

In Mainpuri, an extended report of the mass movement work is not available because those acquainted with it are on furlough. The Villages were well toured during the last winter and much done to develop the spiritual life by Evangelistic Services among the Christian people.

In Jhansi, the work among the weavers is confined largely to the villages near Man-Nampur, some years ago the head of this community were baptized without being required to break caste or renounce their old heathen brotherhood. Very few for this reason have ever been prepared for the Lords Supper and it has been a difficult matter to lead them to a close walk with Christ. Progress is being made however and the community seems now on the road toward becoming a Christian Community in fact as in name. Whether even the present opportunity among them would have come but for their baptism under very loose condition is an open question. The medical work is a great help in bringing them to a sympathetic attitude toward Christian customs and life. In Fatehpur it would be rash to say that a mass movement has been among Chamars. But we are encouraged over the baptism during the last few years of five or six families belonging to a small group of these people. The Chamars of this district are a quite different community from the Jatia Chamar at Etah, Mainpuri and Etawah. A mass movement of very large proportions has gotten well under-way among the Jatia Chamars in Meerut district and its influence is being felt among them in our districts. But the Chamar of Fatehpur and Allahabad has as yet been untouched and a long and tedious period of instruction may be expected before the any extensive movement takes place.

More general Evangelistic work--

The effect of mass movement work has been helpful rather than otherwise on the work for the caste peoples of India. Instances are numerous where the changed lives of low caste people have resulted in commending Christ to the Mohammedan neighbours. There have been baptisms among the higher classes in the Stations dominated by the Mass Movement.

In Etah the impact of the village Christian community seems to be generally strong and helpful, resulting in conversions every now and again. In Kanjani the missionary reports were than usual interest in the message by caste people.

In Fatehpur the central churches with the missionary force have regularly conducted meetings in the city of Farrukhabad for the general population and considerable interest has been aroused. One of the Christian teachers of the High School developed such ability in speaking to caste and Mohammedan people that he has been set aside for this work wherever there may be need for him.

In Mainpuri the Church has conducted regular meetings for Hindus and Mohammedans. Zenana work has been vigorously carried on in 105 homes. 162 girls and women were reading. Of these 40 were Mohammedans and 116 Hindus. They were taught Urdu, Hindi, English, Writing, arithmetic, knitting or sewing anything to secure a hearing for the Christian message that only 21 have been closed during the year and only 8 of these because of inability to testify to the value of this work. In Etawah general Evangelistic work seems to have been more hindered than in most districts. The political movement there is straining the Ary-Samaj opposition has been very pronounced.

In Caspore the Evangelistic work among all hands of all classes has been a special feature. This is done by Lantern lectures, the sale of literature and visitation among the people of the model villages to whom our missionaries have special access because of the friendliness secured by our well-fare work. Strikes and Non-Cooperation movement have however hindered this year more than in former years.

In Jhansi. The missionary reports most encouraging experiences in camp reaching villages that at least for many years had not heard the Gospel. "During one camping trip we visited 23 towns and villages--- sold and gave away tracts and gospel portions to the number of about 600, and took the name of more than sixty- fifty new Enquirers whom we wanted to remember in prayer." In the city of Jhansi Zenana work is regularly carried on- an average of forty pupils. Four of these pupils have been reading for more than four years, but always with regularity. Some say they do not believe in their gods since they have heard of Jesus Christ. The political influences are projected into the Zenanas, leading to less responsiveness, on the part of many.

In Allahabad. The large Church in the centre of the business section is the chief point from which goes the message. A Carpenter is there who constantly wish books and Scriptures for sale. On several evenings of each week considerable crowds gather in for the preaching and some-times opposition as well. A deep interest is aroused. The great Mugh Mela in January and many other religious festivals on the Sacred junction of the three rivers furnish opportunities to reach multitudes and individuals from far and near. In the region south of the Jumna two preachers living in two centres preach the word. Mention should be made of the Zenana work done in Allahabad city by Mrs. Janvier and an Indian Bible Woman. Many of these zenanas are the homes of the students and thus an attempt is made to reach the entire family simultaneously.

In Fatchpur. The work is almost entirely of two types and so very hard to measure as to influence preachers living in 8 places as far apart as 60 miles from each other are patiently sowing the seed and once in a while reaching a man or woman in a saving manner.

QUESTIONS OF IMPORTANCE

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Mr. Andrews on Independence

In a series of four articles contributed to the press, Mr. C. F. Andrews urges that the immediate goal of India should be complete independence. He argues that the continuance of foreign domination will still further weaken any prospect of gaining freedom. He is convinced that the process of slow and steady reform can never bring about the desired end. Quoting the words of Sir John Seeley, Mr. Andrews points out the futility of the policy of slow reform or bloody revolution. He deprecates both as impracticable and enunciates his faith in Mr. Gandhi's plan of Non-Co-operation. In the course of his final article Mr. Andrews writes:—

The more deeply I studied the history of India and went to impartial historians, like Seeley, for my information, the more I found out that a violent revolution was not needed. India had not been conquered by British arms, but by the employment of Indian mercenary troops under British direction. Therefore, the reversal of this process of conquest did not need an appeal to military violence. It demanded simply a psychological revolt in the minds of the Indian people. To repeat the passage from Sir John Seeley:—"If the feeling of a common nationality began to exist in India only feebly; if, without any active desire to drive out the foreigner, it only created a notion that it was shameful to assist the foreigner in maintaining his domination, from that day almost our Empire would cease to exist."

Thus the verdict of the most sober English historians is this, that India, without a single hand being lifted to strike a single blow, can determine her own destiny. The sheer weight of numbers,—three hundred and twenty millions against a few thousands,—is so great, that if these numbers could once speak with one mind, their will must be carried out.

But how to create a psychological revolution? How to bring about an entire reversal of Indian sentiment from dependence to independence? How to get rid of the inveterate fear of the Englishman among the common people? How to create among the masses "the notion that it was shameful to assist the foreigner in maintaining his domination"?—These were the questions that haunted me for years, after I had once for all realised how deep the iron of subjection had entered into the soul of India. I hoped against hope, year after year, that the mentality of India would change, but until a short time ago I confess that there was only little to give me confidence.

I disliked from the very first the pretentious and bombastic pronouncement of August, 1917, which arrogated to the British Parliament the right to judge the time and manner of each advance towards full responsible Government. This pronouncement was vitiated again by the fact that India was permanently to remain an integral part of the British Empire. As the president of the Nagpur Congress rightly

observed, "this kind of thing is nothing short of a pretension to a divine right to absolute rule over India". So then, I felt that there was but little hope of India's independence of soul being built up on this purely evolutionary basis.

Furthermore, the camouflage of equal seats for India, along with Australia etc., on the Imperial Conference, and on the League of Nations, was too thin to deceive anybody. The one instance of Sir Arthur Hirtzel, of the India Office, signing the Treaty of Sevres, on behalf of the Indian Nation is sufficient to show the depth of humiliation to which India has sunk under British Rule owing to such hypocrisies.

Again, in spite of Australian policies, South African Indian ghettos, and every other Indian racial degradations within the British Empire Indians are forced to remain in it, as an integral part, whether they wish it or not.

So then, in the atmosphere of August Proclamations, Reform Councils, Imperial Conferences, and Esher and Lovett Reports, I have had none of my doubts answered. Those things only appear to me to prolong indefinitely the dependence of India upon Great Britain. Indeed, they seem deliberately intended to do so. No, No. Along this evolutionary path, which has been tried generation after generation, along this pathway of Reform Councils,—which is strewn with Proclamations and promises unfulfilled, there appears to me to be but little hope of final deliverance. Independence will be undermined, as often as it is built up.

Talaat Bey

It is reported that Talaat Bey Ex-grand Vizier of Turkey who has been living in Berlin



was shot dead by a Persian. The motive for the crime is said to be revenge for the Turkish treatment of Armenia,

UTTERANCES OF THE DAY

The Duke's Farewell Message

H. R. H. The Duke of Cennaught, on the eve of his departure from India, delivered the following feeling message at Bombay on the 28th February last.

Your Excellency and gentlemen,—In a few hours the shores of this dear land of India will pass from my sight. To the very best of my endeavour I have discharged the task which His Majesty the King-Emperor entrusted to me. But I am an old man now and where I have failed to achieve what a more youthful vigour of mind and body might have accomplished, India, with the kindness and loyalty she has always displayed towards the Royal House, will generously overlook my shortcomings and console her disappointment with the thought that I came to her as a true and tried friend bound to her by many links and under the spell of old and happy memories. I came to her in a spirit of affection and sympathy and in that spirit to-day I leave her comforted and sustained in the hour of parting by the firm grip of the hand which Bombay has given to me and by the moving and all too gracious words in which Your Excellency now bids me goodbye.

What is there that I can say to India in this hour of farewell? Only this, that I have not moved among her peoples and her cities with deaf ears and closed eyes. I have seen, I have read and I have listened and I have tried to sift the grain from the chaff. If India will accept me as an impartial and unbiased judge, free to speak as I choose, let me tell her this. I am glad that I came to India to do the work which I have done and as I fervently pray, so I firmly believe that the new constitutions now inaugurated place India securely on the upward road and that through them, if moderation rules your counsels, if you practise wisely what to discard and what to establish, the high ideals which India holds dear will assuredly be realised. Press

forward on the broad highway which now lies open before you and the future is in your hands. And as you march onward remember that the future has its roots in the past. Do not forget the story of your nationhoods unfolding and the glamour of the long comradeship between this vast eastern continent and the little island in the far northern seas.

You know how a frail plant will establish itself at the foot of a forest tree, how it will struggle upwards sheltered by the giant's shade, clinging as it grows till at last it swells in mighty sinews upon the central trunk repaying strength with strength, lending its powerful aid against the shock of storm and tempest. There they stand together, separate yet bound, and the hour which decrees the fall of the one must inevitably bring the other in ruin to the dust. Thus do I conceive the relationship in which Great Britain and India now stand. Long may they so continue with mutual sympathy, their sap and loyalty to a joint throne, the spring from which they draw their united strength.

And what message can I take back to England? I shall say this, that a greater effort must be made in England to understand and appreciate the Indian point of view. The voice of India has not carried the weight and does not carry the weight which India has a right to claim. To my mind one outstanding merit of India's new constitution is that the view of the Government of India must henceforth weigh more heavily in the scale more truly representing the Indian point of view than it has done in the past. But in the main my message to England will be one of high confidence. I shall say the heart of India is sound and true. Her loyalty is untarnished. Her progress is great and her hopes are high. Keep in close and sympathetic touch with her. Send her your best. Your second best will not be good enough and you need have no doubt or misgivings as to the course of your future partnership.

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India in 1921

PART II

"Such favourable conditions should have made 1920 a memorable and advantageous year for India. But three events in 1919 made the new year open darkly. The first was the so-called Rowlatt Bill. The country had acquiesced during the war in Government's enacting a severe measure for dealing with anarchists through non-public trials by three High Court judges. But when the war was ending, the Indian Government appointed a Commission, of which Justice Rowlatt was Chairman, to propose some new special way of future dealing with anarchists in a non-public way, if, and only if, in some particular district the Government should consider such a measure necessary. This proposal met universal and intense opposition from all Indians. Yet by a small official majority Government enacted that Rowlatt Bill. This tentative extreme measure was very, very impolitic. It angered the country and made them feel that they have no power or right under an alien Government.

"The second event was a wrong and wretched act by an English officer, General Dyer, in Amritsar in the Punjab. On account of political unrest the holding of public meetings in that district had been prohibited. A few civilian Englishmen had been killed and buildings had been wrecked. The atmosphere was tense. A crowd of about two thousand had gathered in a garden, General Dyer surrounded them with troops, and, without ordering them to disperse, directed his soldiers to fire. Though the crowd instantly broke and began to run, the troops continued shooting till their last cartridge was exhausted. Hundreds of Indians were killed and hundreds more were wounded. Yet when the crowd had dispersed he took no steps to care for the wounded. Because an English nurse had been roughly treated when cycling through a street of Amritsar and the miscreants could not be identified, that General ordered that for some time no one could pass through that street unless he crawled on all fours. Such an order, affecting even respectable and innocent people who had nothing to do with the outrage, was most humiliating and cruel. For months Government censored all reference to these two incidents. But when they became public the outcry was so bitter that Government felt

obliged to appoint a Commission of Inquiry, consisting of five Europeans and three Indians. The Commission unanimously found General Dyer blameworthy, but, though Government dismissed him from the Army, all Indians, and some Europeans, including a good many missionaries, consider such punishment quite inadequate; and almost all Hindus have become bitter toward Government from that incident.

"The third embittering event is connected with the nearly seventy million Mohammedans in India. In the last few years Mohammedan zeal and hope have run high. To conciliate this immense Mohammedan community, the Home British Government, at the beginning of the war, had publicly announced that in the war it had no intention of interfering with the religion of the Mohammedans, and that it would protect their sacred places. Mohammedans generally consider the Sultan of Turkey as their Caliph, or religious head or pope. The Turkish Government most unwisely sided with Germany. As a result of defeat the Turkish empire has been largely dismembered, and the Sultan has become almost a political non-entity. Of course, the Allies absolutely disavow doing, or having anything whatever to do, with the Mohammedan religion. But because Mohammedans generally regard the Sultan as Caliph, or the temporal and spiritual successor of Mohammad, they consider that, by the practical loss of his temporal power, serious interference has been made with their religion; and because Britain is the most influential of the Allies, and is the ruler of Indian Mohammedans, they regard Britain as having broken faith with them. The religious bitterness of this matter is intense. So the Mohammedans of India generally insist that till this Caliphate or Khilafat question is righted by the restoration of large temporal power to their spiritual head, the Sultan, they hold the British Government guilty of bad faith. So bitter has been the feeling of multitudes on account of these three events, that India is seething with violent unrest."

(To be continued.)

The Opening of the New Building of the Irwin Christian High School

Everyone admires the new High School building, and everyone is sorry that Mr. Strahler, who planned and partly built it, should have been absent on furlough when it was formally opened. On the morning of January 26th, a crowd of old students, citizens of Kolhapur, and friends and patrons from outside places, assembled on the school verandahs. At ten o'clock the Yuvaraja Maharaja Sahib, the heir apparent to the Kolhapur throne, escorted by a troop of horsemen in brilliant scarlet uniforms, arrived at the front steps and was duly welcomed and presented with the key of the building, which he formally opened.

The company then passed upstairs to the assembly room, tastefully decorated for the occasion. After music by the school boys, an address was delivered by Dr. S. C. Jog, of Sangli. Dr. Jog was both a pupil and a teacher under Dr. Irwin in the old Mission High School, Kolhapur, during the nineties, and it was a happy

circumstance that he could be present at the opening of this building, which bears Dr. Irwin's name. He recalled many of the incidents of those early days, and spoke in the highest terms of Dr. Irwin's character and life, and of his kindness to him as a student. He spoke also of his indebtedness to the education received in the Mission school for whatever success he had attained in his subsequent career, a career which carried him to a medical degree in Scotland, to participation in the war with the rank of Captain, and to residence in various places abroad.

The Acting Principal, Rev. E. M. Wilson, then spoke as follows:

"YUVARAJA MAHARAJSAHEB, LADIES AND GENTLEMEN,

"It is a matter of regret to me that the opening of this building should not have occurred during the tenure of office of others who are more worthy of the honour than I am. The absence on furlough of the Principal of the school, the Rev. M. W. Strahler, to whose planning and energy the school owes so much, and the illness of his successor, the Rev. D. B. Updegraff, whom we rejoice to have with us to-day once more on the road to health, have but recently brought their responsibilities to me. Other men have laboured, I have but entered into their labours, and of necessity also into the honours which are rightfully theirs.

"It is a great pleasure to me at this time to speak of the interest which His Highness, the Maharajah, has taken in this school. That interest has been shown by a substantial gift of land for the school. The gift of land made possible the building of the school. I beg of you, Sir, to convey to His Highness the thanks of our Mission for his munificent gift, and the hope that it may prove a blessing both to this generation and to those yet to come.

"It remains for me to speak a few words concerning the ideals for which this school stands. It is a common but very true saying, that education without morality is a curse instead of a blessing. Educate a rascal, and you get a bigger rascal. Educate a nation which has no regard for the rights of others, and you are forging an instrument for the destruction of mankind. It is a sad commentary on education alone to think that the nation most responsible for the great war was the best educated nation on the face of the earth.

"It is the conviction of those who have built this school that education to succeed must be based on morality, and morality must be based on religion. We, of this generation, have been given the opportunity of seeing the ideas which underlie modern civilization suddenly expand and fill the earth. Kolhapur now has its electric lights and its motors, and perhaps we may live to see it supplied with tramcars. But these things, which are penetrating everywhere, are only the material and less important side of the matter. The ideas on which modern civilization rests are also spreading throughout the world, and every religion of this world is now being tested as to whether it can hold its adherents and keep them pure and noble in the midst of the ideas of modern civilization.

"Christianity has no fear of this test. It has lived and grown strong in the midst of modern civilization. And if to-day it has a

hold on the affections of men, it is because they believe that the life and character and teachings of Jesus Christ are perfectly fitted to meet modern life as well as ancient, and that a personal devotion to Him and to the doing of His will furnishes a basis for morality which cannot be shaken.

"It is for this ideal of Christian education that this school stands."

In reply the Yuvaraja Maharajsaheb made the following address:

"LADIES AND GENTLEMEN,

"I feel great pleasure and honour in declaring this new building of your school open. I wish my beloved father, who has been from the beginning of his administrative career the soul of all educational movements in Kolhapur, had been able to preside over to-day's function; but on account of his other duties I am sorry he is unable to be present here to do a task to which, I must confess, I have as yet very few claims. My father, as you all know, has consistently, from the time of his installation, been endeavouring to spread education among all classes and creeds of his subjects; and the spacious buildings of the hostels of various communities cannot escape the sight of even a passing visitor to Kolhapur. A true benefactor of his subjects as he is, he realized long ago that the uplift of the masses could not be achieved if education were to remain the sole monopoly of a particular community; and, as you all know, he cordially welcomed the efforts of your Mission to spread education among his subjects. I am sure he will welcome this new school as a step forward in the educational progress of his State; and I assure you he will be ready to help you whenever you need it.

"To come to more personal matters, ladies and gentlemen, I feel special pleasure in taking part in to-day's function, because you all know that I was brought up under Christian guidance, and Mrs. Irwin was a second mother to me. The noble qualities of head and heart of that lady have, I confess, ladies and gentlemen, made me partial to Christian education, and when I saw that a splendid opportunity for the spread of that education has been offered to Kolhapur by the opening of this school, I had no hesitation to seize the opportunity, so kindly given by you, to take part in to-day's function, and through it once again publicly to give vent to the genuine feelings of admiration and reverence that I feel toward Mrs. Irwin, my ideal of a Christian lady.

"I thank you all for doing me the honour of inviting me to open your school, and take this opportunity of declaring that I shall, like my august father, be always ready to help and shall be always interested in the progress of the school."

The Rev. Shivaram Masoji, for many years pastor of the Kolhapur church, then read the Scripture and offered the prayer of dedication. After the usual garlanding and distribution of flowers and pansupari, the assembly sang "God Save the King," and then passed to the inspection of the building, which seems to be in every way adapted for the conduct of the school.

E. M. W.

Ratnagiri Notes

Only a few months back in the old India home at Kennedy Lodge, yet it scarcely seems as though one had been away, so natural is it to take up the daily round of household and outside duties. The welcome back was cordial and joy-giving: the smiling salaams and songs of the children, the hand-clasps and garlands of the grown-ups, the kind words and prayers of all, made the return worthwhile, while the opportunities for service are those that angels would covet. Two Christian children, David and Joseph, in a dialogue at one of the welcomes, surely expressed the hope of my heart; in which if I fail, I will fall short of my commission.

Joseph: "Why has Auntie returned to India?"

David: "Lovingly and faithfully to obey the commands of the Lord Jesus, to help you and me and others like us and to make salvation known to all."

"Tell me about the visit of Dr. Speer and his party to Ratnagiri," writes a friend. Well, the first thing I want to say is, that it was worth waiting thirty years for. The honour, the benediction, and the memory of entertaining three visitors from our Board at one time will never be effaced. They spent only one day, but that was a most strenuous one in this humid Konkani climate, for in it they visited six village schools, as well as all the institutions on the compound. After a reception by the church, followed by a conference with the Indian people, they left on the coasting steamer for Vengurla. There may have been but little here to have inspired our guests with the hundredfold results of the Gospel preached for years, but the inspiration which they left behind was the good measure, pressed down, running over, which ought to be sufficient for us for many days to come.

Another event of historic importance was the installation of Rev. Tukaramji Kamble as the first pastor of our church. To perform this ceremony the Presbytery sent a deputation of four, Rev. E. W. Simpson, Rev. Allison Bryan, Rev. S. Masoji, and Rev. A. Padgalmal. The service was solemn, varied and impressive. The pastor, while lacking in some of the qualities of leadership, more than makes up for these by his humility and desire for unity and the spiritual growth of his flock.

Prayer was answered in a wonderful way in the return of Miss Unsworth to India. JOYFUL, spelled in capital letters, perhaps best expresses her attitude as she goes in and out ministering to the people. Her former charge of the work in the Widows' Home has been handed over to her, as tired Miss Skelton has returned to England for her over-due furlough.

No Bulletin of this station would be complete without an item that will interest mothers the world over--that our youngest missionary, Master Thomas Claggett Hendrix, can now walk and talk! Brave laddie! Happy parents! Proud aunties!

A. J.

A Twentieth Century Swami

"Oh, I am a twentieth century swami," said the sage to whose room we had climbed, on the top of a great stone temple gate overlooking the town of Kundal, where our touring party was encamped in the season just closed. He had been extraordinarily pleasant and cordial, receiving us and going himself to carry water for us, and serving us with fruit and cheese, and then showing us around the temple and the top of the hill, with its old, old caves, which he used for his prayers. I had marvelled that he, a swami, practising presumably the ascetic life, should be such a model of physical form and strength, while all the Hindu swamis I had seen were thin and emaciated, due to their manner of life. To my comment he replied with the sentence with which this article opens. "Those other fellows," he told us in perfect English, "the ones with the thin, dirty bodies and filthy clothes, think they are living back in the time of the Peshawas"; and he brought out the Indian clubs, which he uses daily in his exercises, clubs larger than any I had ever seen, and gave us a demonstration with them.

Another surprise he gave us when, after we had sung a song in the vernacular, called "Christ My Savior," he said, "I shall now sing to you on wood." I looked for some weird-looking instrument made from the wood of the hill on which he lived, but what was my amazement to see him bring out a first-class violin and tune it up in a perfectly modern fashion. And the tunes were not Indian either. One was some classical piece, which I could not name, and the others were more like fox-trots or barn dances. It was quite unique to hear a Hindu swami in a cave in the mountain playing with real skill these foreign tunes.

Another time that our party walked up to visit him he told us a great deal about his religious beliefs and practices. He is himself a Lingite, a very high caste, but he is far from being an orthodox Hindu. Before we left, Mr. Simpson asked him if we might pray together. He was very glad, and we all knelt down near the cave, the swami himself joining with us in the Lord's Prayer. I asked him if he would care to pray, and he did, most earnestly, that men might be given grace to live like Jesus Christ, and to love one another. He then brought from his little room, over the big stone gateway, two or three note-books in which he had written, for memorizing and for meditation, selections from the scriptures of several religions. Among these he showed us large portions of the note-books which were filled with verses from the Psalms and the New Testament, especially the words of Jesus. He had nearly all the Sermon on the Mount copied down. "I am really a follower of Jesus, or a worshipper of Him," he told us. "I was asked by a certain Christian preacher (giving the name of a well-known preacher in the Bombay Presidency) to be baptized. But I told him that I was already baptized in mind, and that for a man to put water on my head could not confer any further grace." We reasoned with him of Jesus' command, and of the necessity of confessing Jesus before men, and of preaching Him to others. It seemed to us such a pity that such a man would not go the whole way, and come down and live among men, and teach and preach what he does know of the Christ, and perhaps

lead many to a change of heart, if he has had it himself. May God use his prayers as he lives there, overlooking a hundred villages, to break down opposition to and prepare the way for the coming of the Kingdom of Christ.

W. H. L.

"Who Made God?"

This morning, as I was making my rounds of little Hindu Sunday schools, my attention was diverted from the children in one of the settlements to the construction of a straw hut over a curious collection of brass bells and other trinkets, about which there were grouped small baskets containing grain and some fruit and vegetables. Although I knew well enough what this was, I questioned the builder, a middle-aged man, as to what he was making and what its purpose was. Rather shamefacedly, for the man knew what we Christians teach, he admitted that he was building a temple for the abode of these so-called idols, but confided in me that this was only for the children and the ignorant, as Ishwara, the God on high, was the only true God.

This was what I had expected, for these people do not like to displease the Saheb, but I did not anticipate what came from another quarter. A man who up to this time had been sitting a silent observer under the eaves of an adjacent hut, but a few feet distant, spoke up in refutation of the last speaker's testimony, and addressing me directly, said: "Saheb, we worship those idols in there, for they are our gods. We can see them. They watch over us as we sleep, care for us when we are awake, and keep away from us many kinds of evil. Show us this Ishwara you talk of! When we see Him, then we may believe on Him." So unusual was this onslaught, coming as it did from people that have been preached to for years of Christ, that it was a moment before I could rise to the occasion and answer him calmly and sensibly.

He had said that they wanted a god that they could see with their eyes, and that these idols which were always where they could be seen and worshipped answered this purpose. A shiny bell in the group of "holy" things caught my eye, and I picked it up and it rang with a clear tinkle. I held it up before the defender of the idols and inquired, "Is this God?" At first he was inclined to answer in the affirmative, and then he said, for he saw he was getting into deep water, "No, but the essential elements of God are in that, and when we worship it, to us it becomes God." For an ignorant man this was no mean reasoning, and I led him further. "Who made this bell?" "A man," was the answer. "Did the man who made this bell make God into it?" "No," and he fell back on his forefathers, and told how they had taught them to worship these things. I tinkled the bell again and he got a bright idea. "God is not in the brass of the bell, he is in the sound that the bell makes." I got another surprise at this new phase of the argument, and could not help poking a little fun at him. "Well, can you see with your eyes the noise this bell makes?" His companions laughed at the very apparent fallacy in his argument, and he and they listened while I told them of the God of love, who, being a Spirit invisible, created all the things that we see, as

well as us, His children, and that while no man has ever seen Him, we do see every day the things He does, and that in Christ we are taught what sort of being He is, and how He wants us to live.

D. B. U.

Personal Notes

It is not often that this sheet can chronicle in one issue such happy events as the two recent weddings in our Mission. It gives us unusual pleasure to introduce to the subscribers and friends of *Western India Notes* Mrs. Allison R. Bryan and Mrs. Francis D. Ellis.

On Thursday morning, the second of March, at 11-30, in Nana's Peth Church, in Poona, was solemnized the wedding of Miss Marian Cuthbertson and Mr. Allison Bryan. The ceremony was performed by Dr. Macnicol, with Mr. Deshpande assisting. Miss Cuthbertson was attended by Miss Margaret Gibson, of Nagpur, and Mr. Bryan by Mr. Wilbur Lyon, of Islampur. The wedding was largely attended by members of the Scotch and Presbyterian Missions and Indian friends. After the ceremony Miss Ligertwood was at home to her guests at a most pleasant reception, at 2 Staveley Road. Mrs. Bryan comes to us from the United Free Church of Scotland Mission, in which she has been doing most efficient and valuable service for the past three years in the St. Andrew's Girls' School in Poona.

The green loveliness of Mahableshwar was the background for the rose wedding of Miss Carolyn Welles and Dr. Francis Ellis, held in the Union Church of Mahableshwar, on Wednesday, April 5, at 4 o'clock. Miss Welles was attended by a maid of honour, her sister, Miss Margaret Welles, of Ahmednagar, and two bridesmaids, Miss Frances Woods, of Ahmednagar, and Miss Fay Froese, of Vengurla. Dr. Ellis' best man was Mr. Joseph Moulton, of Satara, and his ushers Mr. Wilbur Deming, of Ahmednagar, and Mr. Wilbur Lyon, of Islampur. The ceremony was performed by Rev. L. C. Gates, of Sholapur. The church was artistically decorated in wild roses, a lovely background for the beautiful gown of the bride and the pink and green gowns and flowers of her attendants. All the missionary population of Mahableshwar were present at the church, after which Mrs. Burr gave a delightful reception in the Green Hill Gardens. We are peculiarly happy to welcome Mrs. Ellis to our Mission from the American Marathi Mission, where she has been working very successfully for three years in Sholapur, assisting in the Union Kindergarten Training School.

To Our Subscribers

We are sorry to have to send out this issue so very late, but the subscription lists for the new year were so slow in coming in that our work has been decidedly delayed. Our apologies.

ELEANOR GIBBONS, *Editor, pro-tem.*

WILBUR H. LYON, *Business Manager.*

that makes it live. Sitting in an office making piles of money, is not power. We are the reality; we belong.

Then, at the height of his exuberance, his Gargantuan rapture in the sense of his own strength, a girl comes. Slim, white, exquisite, moulded by the softest caresses of gold and bank-notes and luxury, she looks on this storming, blaspheming, dominating giant of the furnaces, and is agast. This is not a man, it is an ape; a hairy ape out of the vastness of the untamed. The struggle of the man has its start with her shriek, her accusation. Doubt enters; he wants revenge for the insult; and he wants authentication of his own sense of power, his own status in the world.

He goes out in search of them. He is hustled along, clubbed, jailed. Even the Wobblies, when at length he applies to them, suppose his zeal for destruction to be the amiable ardour of a governmental spy, and throw him out. Rejected everywhere, embittered but undaunted, he goes finally to the zoo. Hairy ape, is he? Well, then, so be it! He will join his comrade, make common cause with his brother; together they shall destroy and wreak vengeance. He looses the gorilla from its cage. The beast comes out, regards him thoughtfully, enfolds him in a vast and deadly embrace. It is the end.

In an industrial era, it is hard to see how Euripides himself could have asked a fairer fable. But, with potentialities of such magnitude, nothing less than a masterpiece will do. Anything short of a masterpiece can not avoid the appearance of rather presumptuous bungling.

Mr. O'Neill gives us many fine incidental things in "The Hairy Ape." The stoker's first panegyric to his own power is especially memorable. There are good touches, too, in the final apostrophe to the gorilla; and there are some nice broad jokes about this country being a land of freedom and equality. The lifting of the individual stoker's struggle to the plane of poetry is also well managed; but, having got it there, Mr. O'Neill goes no further.

He persists in the notion, apparent generally in his work, that elocution is an adequate substitute for drama, if only you make it long enough and loud enough and vehement enough. This, one may say in all magnanimity and openness of mind, is not so. Neither is it "symbolism" to bring on the *haute monde* after the manner of the wooden soldiers of the "Chauve-Souris" and have your protagonist march about them, bawling sociological platitudes and invective. It is simply a rather cumbersome and tedious way of saying: "I should like this man to come in conflict with the pampered world that is exploiting him, and have a profound bitterness generated in him as a result; but I can't think how the devil to manage such an intricate business."

So it goes throughout. There is no real fusion of the underlying idea with the method of presentation; which is to say, there is no drama. An ardent friend of this play tried recently in print to justify it on the ground that it represented a "new form." Words have their vogue like bonnets; and just now, "new form" is a term that commands a docile acquiescence. But having a man come on the stage and declaim at great length what he thinks and what he feels is not a new form. It is simply the worst of the very old ones. We see the inadequacy of it clearly enough when some Esmeralda, discovered alone on sofa L. C., in some comedy of 1870, says, "Ah, how my poor heart flutters! but if his father should suspect, etc. etc." Well, Mr. O'Neill is somewhat more robust than this, but such is precisely his method in "The Hairy Ape."

In fact, what he has given us is not a play at all but the first draft for a play. Mr. O'Neill has worked out the psychology of his principal character so that he knows what he is dealing with. He knows the scheme of action he wishes to follow for the development of that psychology. But the dramatic task lies all ahead, untouched. Probably it is too late now to do anything about it; which is too bad, for the elements of greatness were here. However, there remains the future.

There is still room in this country for a genuine dramatist. Unlike law, medicine and the ranks of unskilled labour, the field is not over-crowded; and Mr. O'Neill still seems about as eligible a candidate as there is in sight. He still has all the more important requisites, and he still has youth. But if he is not to disappoint us, if he is not to join that large company of writers whom Heine described as having such brilliant futures behind them, it is necessary that he begin to understand the responsibilities which the writing of serious drama entails. It is necessary that he take his subject-matter and live with it, long and intimately, until he comes genuinely to comprehend its nature and implications. It is necessary that he find forms, whether new or old makes no difference, that will fit it organically, so as to give it spontaneous life and motion; and it is above all necessary that he curb his inveterate habit of wallowing in mere words. If he will do these things, there seems no real reason why Mr. O'Neill should not some day write a drama of the highest order; a drama almost as good as his admirers believe "The Hairy Ape" to be.

LOUIS BAURY.

LETTERS TO THE EDITORS

A CLERICAL VIEW OF INDIA.

SIRS: We note what you have to say in your issue of 12 April in regard to the way that imperialism perverts the minds of those who may feel called upon to defend it. By the way, it is interesting in this connexion to know that Gandhi has said that the rule of any people against their will by another people is as demoralizing to the one group as to the other.

May we quote from the arguments for the British position in India, as set forth by Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, in the *Literary Digest* of recent date? They are singularly like those which you have taken from the *New Statesman*. We are changing the order, to show their similarity with paragraphs 1, 2, and 3 of your extract:

Difficult as the situation is, we owe it to India to secure to her the best conditions of an independent national life, and we must stay and see the thing through.

It would be the easiest course to fling India free, but what would be the judgment of history and humanity? No, such a course would be easy, but it would be cowardly.

The British in India are here in the way of duty and human service. [They] do not believe that India is ready for absolute independence or that the great mass of people desire it. . . .

Any detailed comment on such perversions of the truth would be superfluous. It may be in the nature of information to your readers, however, to say that the All-India National Congress has ten million registered members, pledged to non-cooperation and non-violence, ready, nay desiring, to go to jail, waiting the order for mass civil disobedience—the extreme step in this struggle, wherein conscious suffering is to take the place of killing one's enemy. This means a representation of one for every thirty of the population. We insist that the great mass of the Indian people are not only ready for *swaraj*, but that they desire it!

In the face of Gandhi's expressed command that there shall be no bloodshed, except when the blood of the Indians is demanded; and in the face of his statement to the Englishmen in India, "We shall not even hate you"; in the face of the well-known fact that the whole non-cooperation movement is predicated on non-violence, this head of a great American missionary organization speaks of the "bloody outbreaks of Gandhi's followers" knowing (for surely he must know) that the outbreaks of violence all over great India have been almost negligible.

General Dyer caused a massacre that resulted in the death of nearly 500 people, and the wounding of about three times as many more and he is to-day proud of his performance. Some irresponsible followers of Gandhi, inflamed and egged on by outsiders, killed twenty-one policemen, and Gandhi—at the risk of his life, considering his condition at the time—fasted for five days! Indians do not want any more of the General Dyer brand of "duty and human service." They are saying that the British shall not "stay and see the thing through." Why should not Dr. Speer consider our view of the situation? We are, etc.,
New York City.

HARIDAS WUZUMDAR.
MARI G. GOVIL.

A CRY OF CONSERVATISM.

SIRS: I wish to protest against the extreme radicalism of the Board of Motion-Picture Censors in New York State. They are allowing the film-producers altogether too much freedom. They are utterly lacking in any sense of morality or common decency.

The other evening I went to a movie, and saw depicted on the screen all the terrible and disgusting symptoms of that loathsome disease, tuberculosis. The short gasping breaths; the coughing fits; the dizzy spells; the hollow cheeks; the drooping expression of the eyes and mouth; the lack of vitality; all were faithfully reproduced. But when the picture showed the girl—for they had chosen a young and innocent girl for this immoral rôle—fainting after a dizzy spell, I left the theatre. I got up and boldly walked out (and the second reel had not been finished), as my protest against such a barbarous onslaught upon the finer sensibilities of our civilization.

Think of the effect that such a movie would have on the younger generation! Two boys are playing in the street, a man walks past eating peanuts; a shell gets stuck in his throat and he coughs, one of the boys shouts, "He's got the 'con'!" and they run away; or maybe they follow the poor man mockingly, pointing their fingers at him. Again, when a mother has a sick headache due to indigestion or overwork and says that she feels dizzy, her children are liable to commit suicide, thinking that they are cursed with this hereditary disease. A woman faints in a bargain-sale or in a subway-jam; some one cries, "Tuberculosis!" and in two minutes the place is emptied, leaving no one to aid the woman. Drooping mouths and eyes are the expressions of some who are in sorrow; are they to be shunned, or mocked as tubercular?

These are only a few of the more obvious and outstanding effects of allowing such disgraceful things to be shown on the screen. The Board of Censorship is too lax (to put it mildly), and is threatening to undermine the moral structure of our nation. I suggest that the Lusk committee start an investigation at once. I am, etc.,
New York City.

A. KAYFER

BOOKS.

THE FAR-EASTERN QUESTION.

Mr. G. ZAY Wood has brought out three timely volumes on the Far-Eastern Question.¹ One of them relates the story of the Anglo-Japanese Alliance from its origin to the latest events. The other two deal with the twenty-one demands made upon China by Japan, and the processes by which these notorious exactions were forced upon the Mikado's prostrate neighbour. Mr. Wood writes frankly in the interest of China, and of course it is a partisan account which he gives us. Nevertheless, he has done students a service. After all, the outstanding facts as he presents them are matters of plain record. Inasmuch as they have a distinct bearing upon the late conference at Washington and the diplomatic methods and policies of Japan in particular, it may not be amiss to review here the story as Mr. Wood's assembled data tell it.

The great war which broke out in 1914 gave Japan a splendid opportunity to strengthen her position on the mainland of Asia. Her chief rivals for trade, concessions, and territories—Russia, Germany, England, and

France—were at the moment "otherwise engaged." Only the United States was free to guard "the open door." Without waiting, it seems, for an invitation from her ally, England, Japan decided to take part in the general conflict. On 15 August, 1914, she ordered Germany to surrender Kiaochow "with a view to the eventual restoration of the same to China." As the Germans ignored the demand, Japan declared war on 24 August. China, frightened by the course of events, and aware that this new service to her might prove as expensive as many similar services in the past, laid out a war-zone in Shantung for the purpose of confining military operations within a definite sphere. After a brief, though stout, defence, the German garrison surrendered, and German rights, titles, and concessions in Shantung came to an end. Japan held them in a death-grip. In vain did the German Government assert that this was an act of brigandage, of deliberate robbery without pretext or apology. The Germans, it seems, were unable to appreciate the situation.

Japan had scarcely laid hold of the Germans' Chinese property before a dispute arose with the Chinese Government. China looked upon the conduct of the Germans who had seized their territory years before and the conduct of the Japanese who had wrested it from Germany as acts not essentially dissimilar. Assuming that Japan did contemplate the "eventual" restoration of the province to its original owners, the Chinese Government abolished the military zone which it had created and prepared for the resumption of normal relations in Shantung. Japan had other plans. Immigrants from her shores were pouring into the peninsula; her military officers were extending the "area of their influence"; and her business men were making the most of the new opportunities. The Japanese Government, accordingly, without warning presented, on 18 January, 1915, twenty-one startling demands to the President of China; demands which called for the virtual abdication of Chinese sovereignty in many matters. If they had all been adopted and enforced, China, whatever the theory, would in fact have become a province of the Japanese Empire.

At this juncture there began an amazing diplomatic game which is full of instruction for our young lions of journalism. The Japanese minister presented the twenty-one demands to the serene and imperturbable Yuan Shi Kai, enjoining upon him the strictest secrecy. "Silence, everywhere, all the time," was the new commandment. But, strange to relate, three days after the demands were presented, the American ambassador, Mr. Reisch, heard of the astonishing deeds of the new Dick Turpin of Tokio. About the same time, some clever Japanese journalists got wind of the affair, and announced to the world that Japan had delivered a list of requisitions to her neighbour. On 28 January, the Mikado's Government, disturbed by the rumours and fearing their effect upon the United States, gave out, quite unofficially of course, through Reuter, a statement to the effect that the alleged information was "absolutely without foundation." At the same time, the Government informed London, Paris, and the other capitals that the news of the twenty-one demands which had appeared in the papers was not "authentic." At Washington the Japanese ambassador gave out assurances of "Japan's anxiety for the maintenance of the open-door policy in China and her desire for the preservation of the territorial integrity of the Chinese republic." In view of the flat denial issued by the ambassador, the Associated Press wired its representatives in Peking and Tokio to send "facts, not rumours."

The British minister in China, accustomed to the

¹ "The Twenty-One Demands"; "The China-Japanese Treaties"; "China, the United States, and the Anglo-Japanese Alliance." G. Zay Wood. New York: Fleming H. Revell Company. \$2.00 each.

Plan for transfer of Mission's Evangelistic Work to Presbytery.

(Approved by Executive Committee of Presbytery for submission to Presbytery. To be submitted to Mission after approval by Presbytery.)

Moved, to recommend to the Presbytery that the Mission's offer to transfer to the Presbytery the Mission's Evangelistic Work, known and listed as Class IV, be accepted, and that the plan for the prosecution of the work be in general as follows: -

1. The Executive Committee of Presbytery shall direct the work subject to the regulations of Presbytery,

2. The Executive Committee of Presbytery shall consist of seven (7) members, five (5) to be a quorum and four (4) votes to make a majority. Regular meetings to be held at least twice a year. Special meetings may be held at the call of the Chairman.

3. Members of the Executive Committee of Presbytery shall be elected for three years. Not more than three members shall be elected each year. For the first year members shall be elected as follows;

3 for the one year.

2 for the two years.

2 for the three years.

4. Vacancies in the Executive Committee occurring during the year shall be filled either by the Presbytery or by its Executive Committee.

5. The Executive Committee of Presbytery shall appoint Local Committees in the various districts to carry on the work, these Local Committees to be responsible to the Executive Committee and to report to it; the Executive Committee to present the general report to Presbytery.

6. Presbytery shall meet in October at the time and place determined by its Executive Committee.

7. The Women's Evangelistic work shall be under the direction of the Women's Presbyterian Society, this Society to be organized by the women of the Churches and the Mission within the bounds of the Presbytery, the plan of this organization to be submitted to the Mission for its approval.

8. At the Annual Meetings of the Presbytery and the Women's Presbyterian Society a joint session shall be held to hear reports from both bodies, to determine the distribution of the available funds between the two bodies and to adopt measures concerning questions involving common issues.

9. In the joint session of the Presbytery and the Woman's Presbyterian Society, the latter shall be represented by all the women under appointment in the Mission and by Indian women from each Church to the same number as the elders who are eligible as delegates from that Church.

10. The Joint Session shall be presided over by the Moderator of Presbytery. The secretaries of the two bodies shall prepare joint identical minutes which shall be approved at the conclusion of the session.

11. The Local Committees of the Presbyteries and the corresponding bodies of the Woman's Presbyterian Society shall meet together to plan and harmonize the work.

12. All agents, ordained and unordained, shall be under the direction of the Local Committees. In addition the unordained agents may, by action of the Executive Committee of Presbytery, be placed under the special direction of a member of the Local Committee.

13. Application for the following shall be made in the first instance to the Local Committee;

1. Money for itineration.
2. Transfer of Agents.
3. Increase of Salaries.

14. Stations shall be asked to designate the tents which shall be under the control of the Local Committee for touring.

15. The Local Committees shall present with their annual reports all their recommendations and requests concerning the work together with estimates for the new year. These shall be considered by the Executive Committee before the annual meeting of Presbytery conferring with the Executive Committee of the Woman's Presbyterian Society. At the annual meeting of Presbytery the Executive Committee shall present recommendations and estimates for all the work. In case of the failure of the Executive Committee to adopt the recommendations of the Local Committee, the latter may present the matter to the Presbytery.

16. The budget shall be prepared under the following heads;

Receipts

- A. Mission
- B. Presbytery

2 Expenditures

- A. Salaries of individuals
- B. Itinerating
- C. Other work
- D. Administration
 1. Travelling
 2. Postage
 3. Printing, etc

17. Salaries as fixed in the budget shall not be changed during one year for which the budget is made.

18. A two-thirds vote shall be required in Executive Committee of Presbytery or the joint session of Presbytery and Presbyterial

Society for the following:-

Change of rules

Employment, Transfer and Dismissal of Agents

Increase of Salaries

19. At the October Meeting the Executive Committee of Presbytery may recommend transfers in the budget from one head or item to another. Any balances left at the fiscal year (March 31st) shall be added to the appropriations for the new year and distributed by the Executive Committee of Presbytery.

20. The Local Committees shall present their accounts for audit each year.

21. The Local Committee shall keep a record of its receipts and expenditures and submit a monthly statement of the same to the Treasurer of the Presbytery.

22. Receipts for all monies amounting to Rs. 1 or over shall be presented at the annual audit.

23. The Presbytery shall appoint an Auditing Committee of three which shall meet during the first week of October and the first week of April. This Committee shall examine the record of the Executive Committee of Presbytery, the accounts of the Treasurer and the accounts of Local Committees. It shall prepare two reports covering the fiscal years

October 1st to September 30th - and

April 1st to March 31st.

A copy of the latter shall be given to the Mission's Auditing Committee.

24. The Executive Committee of Presbytery shall make such adjustments as shall be needed after the determination of the grants by the Mission and the Presbytery, conferring with the Executive Committee of the woman's Presbyterial Society.

25. The Treasurer of the Presbytery shall collect and present to the Auditing Committee the records of the Executive Committee, the accounts of the Treasurer and the accounts of the Local Committees.

26. The treasurer of the Mission shall pay money appropriated for this work by the Mission only as ordered by the Executive Committee of Presbytery, either to the Treasurer of the Presbytery or to the Chairman of the Local Committees. In case of payments to the latter a report of the same shall be made monthly by the Treasurer of the Mission to the Treasurer of the Presbytery.

27. The Treasurer of the Presbytery shall prepare the necessary forms for the transaction of its financial business.

28. The present rules of the Mission applying to the work to be transferred shall be adopted by the Presbytery and the Woman's Presbyterial Society. Any proposed changes to these rules shall be considered by the joint session of the Presbytery and Presbyterial Society after three months notice by the Executive Committee to the Chairman of the joint body who shall report at once to each local Committee the proposed change.

29. Any changes in this scheme of transfer of work must be approved by the Presbytery and by the Woman's Presbyterial Society and then submitted to the Mission for its approval.

~~Printer's Note:-- Owing to loss of Mss.
in mails, articles 17 & 18 have had to
be omitted. When discovered these
will be printed and circulated.~~

Missionary Settlement for University Women.

The Committee of the Missionary Settlement for University Women presents the following appeal to the Missionary Societies at work in Western India, in the conviction that the work of the Settlement deserves the most careful and sympathetic consideration by them.

There is a general measure of agreement in Missionary circles that it is of great importance that students, both Christian and non-Christian, while entering the wider world that is to be theirs, should be led into it in effective contact with the Christian message. Since the number of women students is smaller, this task is more possible of accomplishment in their case than with men, and it would therefore seem to be a matter of the greatest urgency that missions should seek to exercise a decisive religious influence with regard to educated Indian women while the opportunity exists.

It is also recognised that a great advantage lies in having work of this type for the better educated classes done by a body which is not restricted to one missionary community. In Madras, the Christian College and the Women's Christian College are each supported jointly by the majority of the missions working in that area. It is better both for the students and for the missions to have a strong united hostel than for each Society to house a small number of students. This is borne out by the following figures :— Out of 117 boarders in the Settlement during the past ten years, 40 (Christians and non-Christians included) have come from missions as follows : Z. B. M. M. 17 ; U. F. C. 8 ; S. P. G. 5 ; I. P. M. 4 ; C. M. S. 3 ; A. M. M. 2 ; Y. W. C. A. 1. In this connection should be noted the benefit to the students resident in the Settlement that results from intimate contact under Christian auspices with people of different races in cosmopolitan Bombay. Out of the 117 boarders concerning whom details are known, Parsis have numbered 27, Anglo-Indians 25, Hindus 21, Indian Christians 21, Goanese 11, Jewesses 11, Muhammadan 1.

The Missionary Settlement for University Women has been working among women students for the past twenty-six years. This society has for some time been of the opinion that with the

increasing number of women students in Bombay and its own limited resources, co-operation with other Missionary Societies is essential. Various attempts have consequently been made in recent years to relate the work of the M. S. U. W. to that of other missionary organisations, and ultimately a new constitution for the M. S. U. W. has been worked out by the Educational Board of the Bombay Representative Council of Missions and has received the approval of the Representative Council. An important step has thus been taken in Bombay in recognition of the principle of co-operation in student work.

The Settlement has been supported mainly by the women students and school-girls of Great Britain and Australia and their friends. While, however, the income of the Settlement has remained almost stationary, the expenditure of the Society on every item except salaries has risen. The new Committee formed by the Bombay Representative Council of Missions feels that the work of the Settlement should be put on a sound financial basis. This cannot be achieved without the co-operation of missionary societies in the Bombay area. The Bombay Committee of the M. S. U. W. accordingly appeals earnestly to these missions through their Western India committees to give an annual grant to the work of the Missionary Society for University Women.

(A grant of not less than Rs. 1,500 a year would entitle a Society to one seat on the Committee in Bombay, a grant of Rs. 3,600 to two seats, and a grant of Rs. 6,000 or over to three seats.)

In Spring of 1920 the C. M. S. most generously arranged to contribute to the Settlement funds Rs. 3,000 per annum for two years and Rs. 5,000 for a further term of eight years, and expressed the hope that other societies would also contribute. In 1920 and in 1921 the United Free Church of Scotland gave £50 to the work of the Settlement.

Another need of the Settlement is that it should be housed in a suitable building of its own, but no practicable proposal to this end has yet been made.

As an additional reason for sympathetic consideration by the missions of this appeal, it may be mentioned that the Settlement during the twenty-six years of its existence has won the confidence of Christian and non-Christian communities. To support the Settlement as proposed is the most effective and the most economical way for the missionary societies to respond to the call of the women student community of Bombay.

March, 1922.

(i) CONSTITUTION.

- (a) The Bombay Representative Council of Missions shall elect such a number of members to the Bombay Committee of the Missionary Settlement as shall be two-thirds of the number which from time to time is required by the following three provisions (b) to (d).
- (b) Any Missionary, or other, Society co-operating in the Settlement by making an annual grant or giving an endowment shall have the right to nominate not more than three members of the Committee; the number of these members being fixed from time to time by resolution of the Committee, subject to the consent of the Representative Council of Missions, according to the amount of support given and the number of Societies co-operating.
- (c) The workers at the Settlement shall themselves nominate three members to the Committee who may be either members of the Settlement staff or others.
- (d) The Committee thus formed shall on the nomination of the Settlement members co-opt not more than three persons interested in the Settlement or subscribers thereto, resident in Bombay Presidency, to be members of the Committee.
- (e) The members of the Committee shall be appointed for one year commencing from the 1st January, and be re-eligible; and, if, in the course of the year, any member shall die, or resign, or leave Bombay for more than six months, his or her place shall be filled up by the same persons as originally nominated him or her, except that the Executive Committee of the Representative Council of Missions shall fill up vacancies in the number of those elected by the Council.

- (f) The Committee shall appoint its own Chairman and Secretary, and, if necessary, Treasurer, and, if to any of these offices it appoint a person not being a member of the Committee, that officer shall not have a vote on the Committee.

(ii) DUTIES.

- (a) The duties of the Bombay Committee of the M. S. U. W. shall be the general direction and supervision of the work of the Settlement subject to the proviso that it shall not have power to direct that any of the branches of work to which the Settlement is already committed shall be given up except with the consent of the workers at the Settlement and of their Committee at home.
- (b) The branches of work to which the Settlement is already committed are :—
- (1) personal work with individuals, including visiting of families, teaching, etc.
 - (2) hostel work, including the maintenance of the existing hostel, and an undertaking to staff a hostel for women medical students.
 - (3) the maintenance of the Holiday House.
- (c) In addition to these three branches of work mentioned in the last paragraph fresh work will only be undertaken by the M. S. U. W. with the approval of its Bombay Committee, it being understood that the workers at the Settlement will normally be responsible for presenting to the Committee proposals for fresh work or development of old work.
- (d) Public appeals for money and appeals to the Home Boards of the Missionary Societies for assistance will be issued by the Bombay Committee of the M. S. U. W.

Supplementary Notes.

The following details as to the activities of the Settlement workers are added by the Committee in order to present in a more definite light the character of the work being done.

Missionaries and student-residents in the Settlement share a varied and intimate life which is possible to the like extent only here in Bombay. A general result of this intimacy is that the student is led to a larger view and greater independence of thought while still in touch with her Indian environment, and learns how some of the delicate and perplexing problems of fellowship between West and East, and between different communities in India, may be solved. Many students who have been in the Settlement occupy responsible positions as doctors, educationists, etc. Through such leading women the influence of the Settlement passes to a wider circle, and the gain for the Kingdom of God cannot be estimated.

The influence of the Settlement extends beyond the students residing in the Hostel. The ladies' common rooms of the Grant Medical, Elphinstone, and Wilson Colleges are visited each week, and the Settlers thus become acquainted with many of the students. A long friendship with two sisters, resulting recently in the baptism of one of them, began through acquaintance formed in a College common room. In connection with the Student Department of the Y. W. C. A., definitely religious work is carried on both in the Settlement and the Grant Medical College, through Bible Circles, meetings, and other activities. Also debates, lectures and social gatherings, to which women students from all the colleges come, are held at the Settlement, and provide the only opportunity for general intercollegiate intercourse between women students in Bombay.

The aim of the Settlement is to reach, not only students, but the families from which students are drawn and also some of the better educated Indian ladies. With this object in view, the Settlers spend their mornings in visiting and teaching. Visiting was at first undertaken mainly among Parsis, but now has largely been extended to the homes of members of other communities (Gujaratis, Marathis, *have been* is the vernacular spoken by the Settlers). The Settlement pursues

come from these homes and receive not only instruction in English, music, etc., but also Christian teaching. At present there are seventeen pupils. During the past twenty-six years the principles of Christianity have thus been taught to a large number of families, and close friendships have been formed. The fees received from tuition form a valuable part of the Settlement income: in 1921 pupils' fees amounted to Rs. 2,121.

The desire for occasional relief from the strain of College work, the readiness of the resident and non-resident students to accompany the Settlers on holiday parties, and the opportunities which thus occur for strengthening friendships and introducing Christian teaching—these facts, together with the great difficulty of finding suitable accommodation for conferences, have led to the building of a bungalow in an accessible position on the coast about 80 miles north of Bombay. This bungalow, to be called the Holiday Home, will soon be ready for use.

Conferences and religious meetings form another important feature of the Settlement work. Many conferences have been arranged for women students, while several times a year both Christian and non-Christian students come to the Settlement for social and religious gatherings. Indian ladies have also been invited to hear Sadhn Sunder Singh, Dr. Stanley Jones, and other Christian teachers.

Usually four small scholarships are available for students resident at the Settlement, three being at present held by Indian Christians. If the Settlement is enabled to develop its work, more help can be given in this way.

REPORT OF THE WORK IN ETAWAH DISTRICT.

1921-1922.

PERSONNEL

The Evangelistic work was conducted with the aid of two ordained ministers, a licentiate, 3 village pastors, 6 Training School men and 2 Chowdhries (clan heads), and the Educational work mainly with these very workers, as they found time. There is one Central School at Garhia. The students there have made good progress.

PROPERTY EQUIPMENT.

The big bungalow was in ~~the~~ Mission use. The small bungalow was rented out for about ten months. The house at Ramrangabad and the six shops in the city continued to fetch a rent of Rs.36/- per mensem. There are nine houses in the out-stations of various value and size.

GENERAL STATEMENT.

The Mass Movement among the Chamars has not progressed as well as it ought to. The social gatherings during marriages in the summer months proved too great a temptation to many. While some seceded and a few led dual lines, the rest have remained steadfast.

The Mass Movement among the Sweepers made fair progress. The spiritual life in some of the unorganized churches was remarkable. At Beerei the members have decided to pay a larger amount to the church than they had done hitherto. What is better yet, when one of their number returned home, an agnostic, from the army, they decided to pray for him and are doing their best to bring him back.

Of the seventeen sub-stations only eleven are manned. Even in these it has been found impossible to hold a common congregational service, or run an organized school as the Christians live in villages scattered far and wide.

The Central Church has shown its activity in Temperance and in Giving. The National Congress Committee in Etawah were trying their best to make the district 'dry'. Though the Church did not approve of the methods adopted, it has helped to disseminate Temperance Literature everywhere possible and explain the evils of intemperance to the public. Several have been reformed from their evil habits. By special request Mr. W.S. (Pussyfoot) Johnson paid a visit to Etawah on the 28th ultimo, though Etawah was not included in the original programme of his tour. Over 1200 people heard him and were greatly benefited. The Church also has doubled its contributions during the past year and efforts are being made to increase the amount still further.

THE TOUR.

A commodious tent lent by Rev. R.C. Smith was of great help in touring in the whole district. Some of the villages which were not reached the last two years were also visited this year.

The routine of work was about the same as in previous years. The villages which were a few miles away from the Camp were visited early in the morning, the midday was set apart for the examination of school pupils and of the candidates for church membership, afternoons for addressees in the bazaar or visits in suburbs, ~~next~~ ^{next} and evenings for magic lantern meetings. Conferences were held at every halt on the last day of the halt. There was freedom of expression in these conferences and one had the opportunity to know their moral and spiritual standards and to set up before them the right standard.

The kind of temptation the village Christians are subject to may be illustrated by the following instance. Punnu of Bachroi was persuaded in a weak moment by his Hindu friends to vow a goat to the village goddess because of the prolonged illness of his wife. When the preacher heard about it he rebuked him for it as certainly Punnu knew better. The Hindus who stood by remarked that "once vowed for ever vowed, the goddess cannot be trifled with". His wife and his eight year old daughter heard the preacher's talk and expostulated with him during the night. In the morning Punnu took the goat to an adjoining village and sold it. When the preacher came on his next visit the little girl greeted him at the entrance and said "Father has broken his vow to the goddess. He has sold the goat for Re.10/-. He prays with us as ever".

The Village Christians and their Religious Knowledge.

The old schedule of studies has been replaced by a new one as the people seemed conversant with the old one which was used for about three years. The preacher has to exercise great patience in going over his subject repeatedly to leave an impression in the mind of the ordinary village Christian. The bhajane (hymns and lyrics) are a great means to keep in memory the lessons taught on the life of Christ. In some villages the women sing them in a clear voice over the mill stones when they grind their corn before day-break, so that even those who are in bed cannot but think of the subject sung.

favour

Through the ~~generous~~ of the First Church, West Chester, Pennsylvania and the North Church, Cleveland, Ohio, a grant has been made for a motor-cycle and it is hoped that through it supervision will be made easier.

THE GOVERNMENT CENSUS AND THE VILLAGE CHRISTIANS.

To help the Census enumerators to write out the sect of the Christians of the different Missions they belong to, it was decided by the India Council to supply the Mass Movement Christians with printed forms with their names, etc. written for the enumerators. These were informed of these forms by their respective superintendents. This was on the whole a great help to the Christians. The high caste Hindus were however jealous that these low castes should style themselves as 'Indian Christians' and not write their own caste and profession. The enumerator was generally the Patwari (petty surveyor) of the village or the landlord or his relatives. He therefore put impediments in the way. He secretly dissuaded them saying that if they wrote their names as Indian Christians they would be mobilised and sent to Africa or Mesopotamia and that they would lose their village right ()

as they were no longer sweepers or chamars. Arguing thus plausibly a young Arya Samajist landlord who is an undergraduate of the Canadian Presbyterian Mission College at Indore, C.I., persuaded the large community of Christians at Ghasara, except two small families, to write that they were Lalbegis. There was every hope of forming an unorganized church among them in March but it had to be given up. The Christians lost confidence in their preacher who was living in their midst, as he was depleted to them as the one who was causing their loss.

Contrary to this was the experience at Timrua. The widow and son of a leader was living in that lonely far away village beyond the reach of the present staff of preachers. The enumerator wanted to put the widow shown as Hindu and sweeper. She objected to it and said that she was a Christian. He demanded the printed form but it had not reached her and she had not even heard about it. She could not come to Etawah because of the distance. Two days passed. The third day the preacher, to whom the village was assigned, went and gave her the needed form to her great joy. She told him of the trouble she had with the Patwari and how she prayed and how God had answered her prayer.

The Census returns on the whole were very satisfactory. It is ~~hardly~~ calculated that more than three-fourths of the Christian population of the district have been recorded as Christians though there have been occasions where the enumerators had entered their castes without ever inquiring of them who they were.

Those who gave their names as Hindus are all coming back. At Ghasara the preacher-teacher has been sent back to them at their request. They are identifying themselves with Christians and have requested to be reenrolled as such. Many of the chamar backsliders have sent in written applications with their thumb impressions to be taken back.

THE SWARAJ (HOME RULE) BOOM AND THE CHAMARS.

Lord Meston, a former Governor of U.P. in one of his speeches in England about six months ago rightly mentioned how the Mission cause would suffer under the present political stir. The idea that alongwith Home Rule the Foreigners will disappear and alongwith them their religion, i.e. Christianity, was taking a fast hold in the minds of the people. Preaching in the city bazar was simply impossible. It was, however, carried on to a small extent in the village markets, sometimes to the interruption in the midst of loud outbursts of "Gandhi ji ki jai" (victory to their Political Leader).

The lower castes shared the feeling and conviction of the higher castes ignorant as they are of what Home Rule would bring them. The Namasudras of the South are educated and are aware of the dangers they would be subject to under Home Rule and have therefore protested against it in strong terms.

Those who were inquirers began to waver about their decision and postponed all thought of religion till after the political stir would be over. Some of those who had gone back preferred to stay on where they were to see what Swaraj would bring them.

OTHER HINDRANCES.

To add to the situation caused by the political stir, the Jattna Chamars of Agra formed a society called Jattli Sabha and sent representatives to the Legislative Council under the new regime. The chamars felt elevated by this innovation and joined the Sabha and the thorns of politics choked the good seed that was sown and the desire to become Christians was put off for the time being.

It is not easy for a chamar to act independently of his landlord. He is almost a serf. There were different kinds of pressure brought about on him when he differed from his landlord even in religion. The following instances serve as illustrations:-

A young Chamar Christian, who was newly married, was called into the high-walled courtyard of the landlord and forced to sign a stamped Promissory Note for Rs.25/- on 24% interest as he had married with Christian ceremony without the landlord's permission.

Another as he had sent the tax due from him by M.O. was forced to sign a blank eight anna stamped paper by which he could be sued for Rs.50/- at any high compound interest the landlord might choose to fix.

A third was prosecuted for becoming Christian without the landlord's permission on a false charge that he owed him a fabulous amount.

A fourth was called into the courtyard and was forced to put his thumb impression to papers which showed that he had sold his excellent pair of oxen and two buffaloes and a cow to the landlord and had realised the full amount when he was paid not a single pie.

A number of temporary tenants were dispossessed of their fields as they had become Christians. To earn a livelihood they took to cutting grass. When they took the grass to the town for sale they were dragged to the landlord's courtyard by his sepoys and when they waited inside for the landlord, their bundles of grass which they had left outside were removed to the landlord's stables and his horses and cattle were fed freely.

If fruits were missing from mango trees it is the Christian boy who had picked them. If a child accidentally fell into a pond it is the Christian boy again who pushed her down. The parents were called and fined heavily on these and similar false charges.

The Christians were stopped from grazing their cattle in the open maidan and gathering fuel in the jungle where they were accustomed to. Whenever they went they were looked down with sneer and were called sweepers, the lowest despicable class.

The question naturally arises, under these circumstances: Is there no redress for these grievances? The chief difficulty lies in this that absolutely no witness can be had to testify against the landlord. The chamar is a coward especially when the landlord is concerned. Even when a brother is beaten to death, the Chamar would argue 'now my brother is dead why should I get into trouble with the landlord - 'my

bread-provider'.

However, one case was brought forward before the Collector by a chamar Christian against a Bania for calling him a sweeper and threatening to beat him; unlawfully detaining him in the house and for laying a blackmail of Rs.50/-. Though the witnesses proved the charges made the accused was acquitted to the utter surprise and disappointment of all interested. The trial was summary in its kind and a revision of the case in a higher court was useless. This has cast a great gloom in the hearts of the people and has disheartened even the bravest of the lot. It is impossible for the people to understand why a Christian Government cannot help a poor Christian when he is persecuted. Chunni, the plaintiff, is obliged to pull down his house - the home of the family for several generations and go and live in another village, as they are making it too hot for him to live in his old village.

These are some of the hindrances the young converts in Titawah have had to encounter.

ENCOURAGEMENTS.

Examples of worthy cases are not wanting. Kuman is the second son of a family that have turned Arya Samajists. His faith has remained unshaken under great trials. He is a farmer and hardly ever undertakes to do anything without praying first. He never fails to request the preacher to pray with him if he happens to be near him.

During the Census he put himself down as Christian to the chagrin of his household. His father threatened to dispossess him and turn him off from his home and family but he did not swerve even a hairbreadth from his standpoint. The father then forcibly sent him with two men (one a sadhu) with a petition to the Collector that in the Census he should be marked as an Arya Samajist, and his name be taken off from the list of Christians. The Collector accepted the petition from the sadhu but nothing came of it. The Census record shows that Kuman is a Christian.

Chhiddu of Banamar is a unique example. All that has happened since his baptism will easily fill the pages of a story-book. His application for baptism, the minister's steady refusal of it for several months, his baptism finally, his wife's refusal to cook for him, opposition to his use of the village well, boycott from the choby and the barber, his great sorrow - the expulsion of his younger brother from the village, court cases and false charges by the landlords, his wife's public divorce in a caste Panchayat, rejection by his relatives, a caste dinner and his address, immediate results, his administering baptism, more followers - and the like would form chapters of the book and could not be written in a small report.

A DRAWBACK IN THE WORK.

There has been no way of instructing the women. Like the Jailer's family at Philippi the families were baptised alongwith the men except in one village. The men have been taught from time to time. But the

women do not come out and therefore remain untaught and are yet sticking to their old ideas and are keeping the men back from making progress. One who was strong in faith among the chamar converts came and frankly confessed: "I could face the relatives all right. Opposition from the landlords I can stand. But I cannot stand the constant dripping at home. I shall have to yield to my wife's entreaties for a time at least till the marriage season is over".

Even among the sweeper Christians if the women could receive more instruction, religion would have a greater hold on the people. For every advance whether in education, observing of Christian ceremonies or giving, women prove a dead weight at times. Among the Hindus it is the women who take the lead in poojahs (worship) and melas (fair). All the world over, religion has a stronger hold on women than on men. The sweeper and the chamar are no exception and there is practically not a single woman worker in all Etawah.

EVANGELISTIC WORK.

Work in the suburbs was carried on very effectively and quietly by ordinary talks. Tracts and handbills were sold and distributed in the bazaar. A great deal of personal work was done in the shops and wherever possible.

A village carpenter who was employed for a time in the Mission Compound for repairs in the hot season heard about Christ. He bought a tract and took it home to his village in the evening and after his dinner began to read it by lamp light. He read it loud according to the custom. A few came to hear him at first and gradually almost the whole village turned in and he read the tract on to them till midnight. Night after night this was repeated, people taking a great deal of interest. Later four of the villagers decided to accept ~~Christ as their~~ Christ as their Saviour. For family reasons they could not come out. They continue to read the Gospels and Christian literature. May He who has sown the good seed make it grow in due season.

At Usrahar a Bania (trader) who was an inquirer deferred his decision to the arrival of his Guru (Religious Teacher) as he desired to hear his opinion. A few days later the Guru arrived. The preacher was sent for at 9 A.M. Questions which were weighing heavily on their minds were asked. Two other Hindus joined them and they talked on, each succeeding hour increasing in interest to the previous, till dawn. They were all convinced and the Guru said that Christianity alone was the true religion by which they could be saved. Because of caste and their relatives they said they could not profess openly. "Suffer me to go and bury my father" is the excuse of many such.

Caste is a great help in mass movements but it is a source of great hindrance in individual cases.

A FORECAST.

It does not need a prophet to make the following statement:-

The Swaraj Boom will soon be over in a few months and the result will be healthy.

The Jatab Sabha innovation is wearing itself out. The Chamars are becoming conscious of their position and their needs. The lines for a bigger movement are laid both in the city and in the adjoining villages. If adequate workers could be found a wider Mass Movement would be the result in a few years.

While the Dhanuks are where they were a year ago Gulia chamars are coming forward.

" May the Lord of the harvest send forth more labourers into His harvest."

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Church Missionary Society.

DELEGATION OF THE CHURCH MISSIONARY SOCIETY TO INDIA. October 1921—March 1922.

The following are some of the subjects which the Delegation will consider, and upon which they will welcome contributions from Indians and missionaries alike. Only main outlines are suggested. Any correspondence with regard to this paper should be sent to the Secretary of the Delegation, Church Missionary Society, Girgaum, Bombay. The Delegation will be glad to meet as far as possible any groups of people who have given thought to any of the questions suggested in this paper.

I. Church and Mission.

The character of the Indian Church in coming days, including the consideration of what is involved through the transfer of the Society's missionaries and work to the Church. The extent to which the missionaries and the work carried on by the Society are now under the guidance and control of the Church and Society respectively.

The extent to which grants made by the Society are distributed and disbursed by the Church and Society respectively.

The relation of the Society to the Church in coming days as regards its missionaries, grants and work; changes, if any, which may be desirable; methods by which such changes may take place.

The relation of all Indian workers, men and women, now working in association with the Society to the Society, its missionaries and administration.

The extent to which Indian members of the Church share in the direction and control of the missionaries and work of the Society at the present time ; the measure and methods of such direction and control (including a voice in the type and preparation of the foreign missionaries required) during any transition period before the missionaries and work of the Society come completely under the Church.

So far as the Society is concerned, questions relating to the provision, training, status, "tenure" and pay of Indian clergy and other paid workers, and, in particular, the higher training of Indian clergy.

The status and work of paid women workers.

In relation to the work of the Society, the place of women in the Church.

The evangelistic work of the Church, generally in Mass Movement areas, and in unevangelised areas.

Developments in the life and work of the Church, e.g., the sub-division of Dioceses or the creation of Suffraganships, which will affect the work of the Society.

The effect of growing Diocesan organisation on Mission organisation.

II. *Education.*

The place of Colleges and Schools in the plans of the Mission and Diocese.

The adequacy of present education facilities for the Indian Christian community, and developments which may be needed.

The administration of the Society's educational work in India and Ceylon.

The policy of the Society with regard to non-Christian education, having in view all the changing conditions of the present time, and having also in view the need of possible retrenchment.

The relation of the Society's educational work to the Indian Church.

The provision, training, status and pay of Christian teachers.

The formulation of a definite policy with regard to admission to the Society's Colleges and Schools of those who do not desire to attend Bible instruction.

The measure in which the spirit of service to the community is called forth through the Society's Colleges and Schools, and its development.

Action, desirable and possible, to be taken in view of the Report of the recent Village Education Commission in order that the Society's educational work may become more fully an integral part in the national life of India.

III.

The prospects of further combinations of effort with other bodies, Anglican or other.

The need of additional Medical Mission work in C.M.S. areas, including the possibility of such work being carried on by others.

The use of Christian literature, and the share which the Society should take in its production.

IV.

Questions of increased self-support and financial independence of the foreign Society.

CHURCH MISSIONARY HOUSE,
Salisbury Square, London, E.C.

July 11, 1921.

THE INDIA COUNCIL



THE EIGHTH ANNUAL MEETING

DECEMBER 1921,

Presbyterian Church in the U.S.A.

AJMER :

Scottish Mission Industries Company Limited.

1922

MINUTES

OF THE

Eighth Annual Meeting

OF

The Council of the Presbyterian Missions (U. S. A.) in India.

THE Council met in "Kennecott," Jhansi, Saturday, December 17th, at 6 p.m.

The work of each day was opened with the reading of Scripture and with prayer. There was also a special Devotional Meeting of the Council held on Sunday, December 18th. The meeting of the Council adjourned on Wednesday, December 21st, at 11 p.m.

Members of the Council as elected by the Missions:—

Punjab Mission—

W. J. McKee, 1920-1922	alternate	A. B. Gould.
H. D. Griswold, 1921-1923	"	H. C. Velte.

North India Mission—

Ray C. Smith, 1920-1922	"	J. H. Lawrence.
W. H. Hezlep, 1921-1923	"	A. E. Slater.

Western India Mission—

H. K. Wright, 1920-1922	"	A. W. Marshall.
H. G. Howard, 1921-1923	"	B. C. Richardson.

Secretary—J. C. R. Ewing, 1921-1924.

All the members of the Council were present.

In addition to these Dr. Robert E. Speer, Senior Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., and Russell Carter, Esq., Associate Treasurer of the Board, were in attendance throughout all the sessions of the Council.

The permanent committees for the ensuing year were completed as follows:—

Evangelistic.—Howard, Griswold, Hezlep.
Educational.—McKee, Smith, Wright.
Finance.—Smith, McKee, Wright.
Medical.—Wright, Hezlep, Griswold.
Mission Policy.—Griswold, Howard, Hezlep.
Mission Force and New Work.—Smith, Howard, McKee.

Educational Committee's Report, as Adopted.

1. The Council notes with approval the unanimity of opinion in the three Missions, in discussions regarding the Conscience Clause, as to continuing as an essential part of our educational work, both Biblical and Christian teaching (see resolutions *re* Conscience Clause, Punjab Mission Minutes 1921, p. 22, No. 12; North India Mission Minutes 1921, p. 7, and Western India Mission Minutes, p. 15, No. 16).

2. With regard to the increasing of indigenous financial responsibility for the carrying on of our work, the attention of the Missions is called to the action of the Punjab Mission (Minutes P.M. 1921, p. 22, No. 14), appointing a Committee to submit to both the Mission and the Presbyteries a statement showing the probable financial condition of our schools during the next few years, with a view to bringing home to these bodies the absolute necessity of increased funds.

3. The Council approves of the effort being made by the Missions toward the increasing of the contributions of Christian pupils (either in money or remunerative work) toward the cost of their education. This is believed to be valuable not only for progress in self-support, but also to safeguard the pupil's self-respect and develop his self-reliance.

4. The Council looks with favour upon the opening of a high school predominantly for Christian boys in Ludhiana, and recommends that the Board grant permission to sell the old city school property and use the proceeds for the development of the new school. It also approves of the plan for a Board of Directors, largely composed of Indian Christians, and hopes that this may lead to increased interest and financial as well as other support on the part of the Indian Christian community.

5. With reference to the actions taken by the Punjab and North India Missions regarding the establishment of Intermediate Colleges at Dehra (Minutes P.M. 1921, p. 34) and Farukhabad (Minutes N. I. M., 1921, p. 7), we express our

opinion that Missions should proceed cautiously in such matters until there is an expressed desire on the part of the community for such a College, some assurance that adequate local support will be secured and that unnecessary duplication will be avoided.

6. With regard to the request of the Punjab Mission that the staff of the Dehra Girls' School be permitted to solicit funds to cover ten scholarships, **RESOLVED** that in the Council's opinion the authorization of the Board in New York is not necessary if they are to be raised in India. If they are to be secured in America, they should first appear in the Mission's Column D.

7. The Council notes the actions of the Punjab and North India Missions regarding the establishing of a Christian University, and while it welcomes the fullest investigation and consideration regarding this matter, it feels that at a time like this, when the educational situation is so unstable, that the greatest wisdom and caution need to be exercised in formulating plans which might involve the weakening of existing institutions.

8. That we note with interest the action of the two North India Missions, looking toward wider co-operation in the conduct of Woodstock, and urge the Woodstock Board of Directors to make an immediate investigation (possibly by means of a conference) as to the opinions of possible co-operating Missions regarding the type of institution that is desired.

9. *Resolved* that the Council in reply to the North India Mission's action (Minutes N. I. M., p. 3), recommend to the Board, without pronouncing on the wisdom of undertaking the work involved, that only such a part of Dr. Forman's salary be granted, subject to the control of the Finance Committee, as is necessary to cover the extra expenses involved in his being Principal of the Sirdars' School in Gwalior.

10. In view of the fact that it is most difficult to secure, in the near future, any considerable number of Christian teachers for village schools in the Western India Mission, and that there is no provision at present for the training of such teachers, the Council requests the further consideration by the Western India Mission of the resolution (W. I. M. 1921, p. 20, No. 11), in which all village schools not employing Christian teachers exclusively by March 31st 1923 are to be closed.

11. With reference to the number of Christian teachers in our Mission Schools, the Council would call attention to the fact that the statistics in the Minutes of the Council 1920, p. 3, referred only to the staffs of the Boys' High Schools. The statistics for this year, however, are for all of our Mission Schools, both for boys and girls, and for village as well as for city communities.

Punjab Mission—

		Anglo-Vernacular Schools.	Vernacular Schools.	Totals.
Christian ...	...	76	125	201
Non-Christian ...	...	104	30	134

North India Mission—

Christian ...	...	57	90	147
Non-Christian ...	...	30	44	74

Western India Mission—

Christian ...	...	3	122	125
Non-Christian ...	...	22	17	39
Total number of teachers ...	...	292	428	720

(Of these 720 teachers 473 are Christians).

In the opinion of the Council more systematic and persistent efforts should be made by each Mission to secure more qualified Christian teachers for our schools, so that progress toward the securing of full Christian staffs in our schools may be more rapid than in the past.

The Council also calls attention to the fact that an increase in the number of Christian teachers will likely result in an increase in expenditure, and that institutions and Missions, with the Board, should be prepared to make adequate provision for this increase.

Evangelistic Committee's Report, as Adopted.

1. The appointment by the Western India Mission of a Committee to prepare, with the help of Indian advisers, a pamphlet on Indian customs, ideals and etiquette for the benefit of new missionaries (Minutes W. I. M. 1920, p. 56; Board's letter, March 22, 1921, p. 14) is commended by the Council. Through the reading of such a pamphlet as is proposed, together with such literature as is contained in the various series edited by Dr. J. N. Farquhar, through lectures on such subjects at Language Schools, etc., and above all through association with

Indians, both Christian and non-Christian, new missionaries should be encouraged and helped to learn the point of view of India and to feel at home in the Indian atmosphere.

2. The Council expresses its delight at the intimate relations which have been established between the Lafayette Avenue Presbyterian Church, Buffalo, and Nipani, and more recently between the Woodward Avenue Presbyterian Church, Detroit, and Moga. The gifts in both cases are administered under the rules of the Missions concerned. May this bond of fellowship in prayer, service and sacrifice enrich both the givers at home and the recipients here in India.

3. The suggestions for the instruction of candidates for baptism approved by the Western India Mission after an informal discussion in Presbytery (Minutes W. I. M. 1921, p. 20), namely "A course in fundamentals of the Christian faith (*i.e.* Christ's life, death, resurrection, sin and salvation), the Ten Commandments and the Lord's Prayer" seem very suitable for the purpose in hand. The Council is of opinion that this is very largely an ecclesiastical matter, and hence that before any Mission takes action it should have the recommendation of the Presbytery or Presbyteries before it. As regards the conditions of baptism, especially of village people, we are at the present time face to face in some places with the anomaly of District Superintendents, who are not members of Presbytery and yet are a law unto themselves as regards the conditions of baptism. It is altogether just that the Indian Church, which must assimilate the masses received by baptism, should claim the right to have a voice in deciding the conditions of baptism.

4. The Council would draw the attention of the two other Missions to the importance ascribed by the Western India Mission to the Biblical instruction of Christian women. The report of the Committee shows that during the year under review (Minutes W. I. M. 1921, p. 5) 235 women in the different stations have been taking regular courses. Such instruction in the Word of God forms a splendid preparation for voluntary service on the part of Christian women for their non-Christian sisters.

5. The action of the Evangelistic Departmental Committee of the North India Mission (Minutes N. I. M. 1921, pp. 30-31) recommending that the India Council and the National Missionary Council make a thorough study of present evangelistic methods in order to bring them more into harmony with

the changed and changing conditions of India, suggests an important line of investigation. The Council is of opinion that the Indian Church, through its leaders and thinkers, must make the largest contribution to the solution of this question. The closer association of Church and Mission in the conduct of the work and the discussion of its problems will, it is hoped, furnish a better opportunity than ever before for wise solutions of such problems as this.

6. The report (Minutes P. M. 1921, p. 50), submitted by J. V. Barrows, *re.* the distribution and work of village *lambardars* (Christian head-men) shows the importance of the selection and training of such men and of the placing of responsibility upon them for the conduct of local religious services, gathering of contributions, etc. Such head-men constitute the 'raw material' out of which the sessions of village churches will doubtless be selected. The Council recognizes that the selection and training of such village head-men is a matter in which the Indian Church is vitally interested, and hopes that with the larger measure of co-operation between Church and Mission which we anticipate, there will be fuller opportunity in joint committees to discuss this subject together.

7. The Council approves of the appointment by the Punjab Mission of a committee (Minutes P. M. 1921, p. 30) of both Indians and Foreign missionaries to plan and carry out, in consultation with the Lahore and Ludhiana Presbyteries, an intensive campaign for attaining *definite objectives* each year in the strengthening and building-up of the village Christian Church. Such definite objectives as increase in day schools, Sunday schools, admission to the Communion, contributions, organized churches, etc., should clearly be set forth and emphasized, according as providential circumstances seem to indicate the way.

8. The Council looks with favour upon the arrangements for special revival services to be conducted by Dr. and Mrs. Bandy and Rev. Sultan Muhammad Paul among the village Christian communities of the Farrukhabad Presbytery (Minutes N. I. M. 1921, p. 6). The Council records its opinion that along with steady instruction in the essentials of the Christian faith there is need also from time to time of special evangelistic and revival efforts.

9. The Council approves of the active co-operation of the Punjab Mission in the Gurdaspur Converts' Home (Minutes P. M. 1921, p. 50 f).

10. The attention of the Missions is called to the resolutions of the Punjab Village Education Board (Minutes P. M. 1921, p. 29 f) and the North India Village Education Committee (Minutes N. I. M. 1921, pp. 32-34) and to the recommendations of the Council (Minutes 1920, pp. 4-6) which are hereby reaffirmed. We approve in general the recommendations p. 198, "Report of Village Education Commission," 3-8 deleting the words "and missionaries" in No. 6. To some extent the Missions are already following the principles embodied in these recommendations, but a fuller development of the work is needed in order to make the village schools the powerful factor they may well become in the development and extension of the Christian community.

11. The Council is pleased to note the largely increased work of the Moga school and its extended sphere of usefulness through the village Teachers' Journal and in other ways. It approves the raising of the standard of the Mainpuri Central Training School and looks to these two schools and the Village Teachers' Training School at Sangli for practical suggestions for the wider curriculum necessary to make the village school most valuable.

12. The Council expresses to Mr. Milton Stewart and Rev. Wm. E. Blackstone its hearty appreciation of the liberal contributions they have made to the work for the extension of the Kingdom of Heaven in India. These funds have provided for the preparation and publication of special tracts, for the support of evangelists, Bible-women and preacher-teachers in villages that otherwise would have had none, and for increased touring. In many places the work thus carried on has already shown fruit and the witness given has been blessed.

13. We recommend that in accordance with the action of the Western India Mission (Minutes W. I. M. p. 35, No. 17) each station in the three Missions using Milton Stewart Evangelistic Funds send to the Secretary of the India Council, at the close of the fiscal year, a statement giving a summary of the expenditure, and showing the nature of the work that has been carried on with the funds and indicating results attained.

14. As the funds are reduced the action taken by the Punjab Mission (Minutes P. M. 1921, p. 31, No. 2) is most logical; but action No. 2, p. 25 should not be presented as a special request to the Board (the Board having already replied to a similar request, letter No. 5, p. 13), but should be included in Order of Preference column D.

15. In view of the fact that the Western India Mission is already committed to carrying on certain educational work, in accordance with its agreement with the Kolhapur authorities, the Council does not favour the proposed action concerning the model farm (Minutes W. I. M. 1921, p. 30, No. 77), for although the Mission assumes no financial responsibility such an arrangement would inevitably make the Mission responsible for the success or failure of the plan and for the constant provision of a missionary to carry out the work.

16. The Council notes with pleasure the increase in the number and efficiency of co-operative credit societies in our Missions and recommends that the goal of Indian maintenance and control be always kept in view.

17. The Council recommends that the North India Mission, in keeping with the Post War Conference Findings, page 120, No. 94, the Western India Mission action (Minutes W. I. M. 1921, p. 38, No. 28) and Punjab Mission action (Minutes P.M. 1921, p. 41), appoint a Committee to make a thorough survey with a view to ascertaining whether the resources of the Mission in money, agents and missionaries are being used to the best advantage.

18a. Two recent resolutions of the Board of Directors of the Saharanpur Seminary (Minutes N. I. M. 1921, p. 52, and Minutes P. M. 1921, pp. 35 and 36) indicate some changes in policy. It is proposed (1) that provision be made for a three years' course for students who are looking forward to taking the degree of Bachelor of Divinity, the Seminary to be affiliated with the Serampore College for this purpose; and (2) that no provision be made for the training of the Village-Pastor class of students on the expectation that they will be educated at Moga and Mainpuri respectively. It appears, however, that no arrangement has been made as yet for the admission of students of this class to either place.

18b. The Punjab Mission on the recommendation of the District Work Committee has expressed its approval of the establishment of a department of religious education in the Saharanpur Seminary. The Council believes that this is in the line of true progress, but hesitates to advise the opening of such a department until the number of students would seem to justify such a development.

The Council expresses the hope that as soon as more satisfactory relations are established between Church and Mission,

there may be a great increase in the number of candidates for the ministry.

19a. The Council recommends that the Executive Committee of each Mission appoint a Committee or instruct an existing Committee to determine which district fields or institutions need motor cars or cycles to enable missionaries to carry on their work effectively, and to gather statistics which may be used as a basis for determining the amount of Mission grant-in-aid which should be given to missionaries using motor vehicles, and report to the Missions and the Secretary of the Council not later than the next Annual Meetings.

19b. We reaffirm the action of last year regarding the upkeep of motor vehicles (Council Minutes 1920, p. 17, No. 14) with the addition of the words "provided funds are available."

19c. The Punjab Mission has raised the question of a larger allowance for motor vehicles. The Council does not feel itself in a position to sanction an action different from that of last year without further investigation. Neither of the other Missions has indicated any dissatisfaction with the arrangements made. On the other hand, there is a feeling on the part of some that the missionary's share in the upkeep of motors should be sufficiently large to not only equal the upkeep of a horse by a married couple, but also cover without any question all the personal use made or likely to be made of the motor. The attention of the Punjab Mission is called to the fact that some motors have been estimated for at the higher rate asked, and these will require some immediate adjustment.

19d. *Resolved* that before grants for motor vehicles are given it should be decided whether the vehicle is the property of the Mission or of the individual.

Medical Committees Report as Adopted.

1. That the Council reaffirms the resolution of last year (Council Minutes 1920, page 7), drawing the attention of all missionaries to the action of the Board regarding anti-typhoid inoculation, and recommends that each missionary keep a record of the time when such inoculations are due, and that either a medical missionary or another physician be requested to give the same.

2. The Council approves of the policy of the North India Mission (Minutes, N. I. M. 1921, page. 9) of opening dispen-

saries in Etah and Kasganj under the direction of the staff of the Memorial Hospital at Fatehgarh, but recommends that this work progress slowly, in keeping with the increase in staff and equipment of the hospital.

3. The Council approves of the request of the Western India Mission for permission to undertake the erection of the Anatomical Building of the Miraj Medical School this year, if excess receipts permit.

4. The Council is pleased to note the appointment of a secretary in charge of medical work in the offices of the Board.

5. The Council notes with pleasure the action taken by the Bombay Representative Council of Missions, on the recommendation of its medical committee, to establish for the Missions represented in that Council a Mission Sanitarium for tubercular patients in British territory, between Sangli and Miraj, Western India Mission.

Report of the Committee on Mission Policy, as Adopted.

1. The Council having asked the Board for a ruling concerning the conditions on which short-term furloughs are granted (Council Minutes 1920, p. 8, No 5), the Board gave the following answer (Board letter No. 5, p. 4), which is here inserted for information :—

“It was voted that in reply to the inquiry of the India Council with regard to the short-term furlough provided for the India Missions in the Manual, paragraph 17, the Board answer that its understanding has been that, primarily it was suggested for the sake of the missionaries having children in the United States whom they wished to visit at briefer intervals than after the long $8\frac{1}{2}$ years term of service, but that this short furlough of six months after $5\frac{1}{2}$ years was available for any of the India missionaries who might desire to take it with the approval of their Mission; and that it was understood that the furlough would be in reality six months and would not be extended beyond this period, except for necessary health reasons”

2. The attention of all missionaries is called to the importance of reading the *International Review of Missions* and the *Missionary Review of the World*. These most valuable magazines should be used by all. Where missionaries do not subscribe for them individually, it is very desirable that all the

- (c) That for all three Missions the present privilege of a six months' furlough in America after 5½ years of service to be continued for those having children in school in America. (Punjab Mission Minutes 1921, p. 58 f).

14. It was decided that Messrs. Smith, McKee and Wright be appointed a committee to formulate, after correspondence with the Deputation, a statement on Mission Policy for presentation at the next annual meeting of the Council.

Report of the Committee on Mission Force and New Work, as Adopted.

1. Preferred List of New Missionaries asked for:--

1.	Dehra Dun Girls' School	Woman	...	B.A. with Normal training.
2.	Mainpuri	Man	...	Evangelistic.
3.	Ferozepore	"	...	"
4.	Gwalior	"	...	"
5.	Miraj	Miss A. L. Thompson.		
6.	Kasur	Woman	...	Educational.
7.	Fatehgarh	Man	...	Doctor.
8.	Western India	Rev. W. H. Hannum		
9.	Santokh Majra	Man	...	Agriculture.
10.	Allahabad	Woman	...	Educational.
11.	Vengurla	"	...	Evangelistic.
12.	Lahore	"	...	"
13.	Kasganj	"	...	"
14.	Woodstock	"	...	B.A. Normal trained
15.	Etawah	"	...	Evangelistic.
16.	Miraj	Man	...	"
17.	Lahore	"	...	College Professor.
18.	Fatehgarh	Woman	...	Doctor.
19.	Kolhapur	"	...	"
20.	Ferozepore	"	...	"
21.	"	Woman	...	Nurse.
22.	Allahabad	Man	...	Evangelistic.
23.	Jagraon	"	...	"
24.	Cawnpore	"	...	"
25.	Kolhapur	Woman	...	Nurse.
26.	Kasur	"	...	Evangelistic.
27.	Etah and Kasganj	"	...	Doctor.
28.	Kodoli	Man	...	Educational.
29.	Saharanpur	Woman	...	Evangelistic.
30.	Etah	Man	...	"
31.	Kolhapur	"	...	Educational.
32.	Ludhiana	Woman	...	Evangelistic.
33.	Hoshiarpur	"	...	"
34.	Fatehpur	Man	...	"
35.	Ratnagiri	Woman	...	"
36.	Rupar	"	...	"
37.	Allahabad	Man	...	College Professor.
38.	Rupar	Woman	...	Evangelistic.
39.	Etah	"	...	Educational.
40.	Miraj	"	...	Evangelistic.
41.	Ferozepore	"	...	"
42.	"	"	...	"

43.	Fatehgarh	...	...	Man	...	Evangelistic.
44.	Kodoli	...	...	Woman	...	"
45.	Jullundur	...	...	Man	...	"
46.	Lahore	...	...	Man	...	Educational (Industrial).
47.	Fatehgarh	...	...	Woman	...	Educational.
48.	Islampur	...	...	"	...	Miss Grace Wilder or substitute.
49.	Woodstock	...	...	"	...	Educational.
50.	Sangli	...	...	"	...	Evangelistic.

(For other items, see the Missions' Preferred Lists).

SUMMARY.

	Men.	Women.	Total.
Punjab Mission	6	15	21
North India Mission	9	7	16
Western India Mission	4	9	13
	19	31	50
Evangelistic	13	17	30
Educational	4	7	11
Medical	1	6	7
Agricultural and Industrial	2	0	2
	20	30	50

2. *Resolved* that we call attention to the fact that these new missionaries, if sent, may be placed in other stations than those indicated, if the needs of the work so require.

3. *Resolved* that the question as to whether Dr. Lockwood shall be appointed to the Western India Mission (Kolhapur) or the North India Mission (Fatehgarh) be decided by the Board Secretary for India; the Executive Committees of the Missions concerned being instructed to write to the Board regarding this matter (Council Preferred List No. 18 and No. 19).

4. *Resolved* that we recommend to the Board the appointment of Miss Leila Clark to the Punjab Mission with a view to working in the Frances Newton Hospital, Ferozepore (Punjab Mission Preferred List No. 9).

5. *Resolved* that the Council, in accordance with the authority granted in Board's letter No. 10, p. 2, and upon the recommendation of the North India Mission (Minutes N. I. M. 1921, p. 22) appoint Miss Hill a regular member of that Mission, the appointment dating from January 1st 1922.

6. *Resolved* that the attention of the Missions be called to the new nomenclature required by the Board in making

up the Preferred List of New Property—see Board letter No. 13, p. 6.

7. With the information now in hand *resolved* that the India Council question the wisdom of opening a Mission station with a resident missionary at Santokh Majra, Punjab. (See Preferred List of New Missionaries and Property, Punjab Mission, p. 53 and Appendix IX).

8. The Secretary reported that in accord with instructions of Council he had corresponded with the Welsh Presbyterian Mission in Assam offering to make over to them the territory now occupied by us in succession to the Sylhet Mission. Word has been received to the effect that the Welsh Mission is prepared to take over said territory but no official intimation has yet come to hand. Meanwhile Miss A. G. Jones of that Mission has been transferred to the North India Mission and Dr. Davies is in America. The work is in the hands of Mr. Lewis Evans. The whole question now awaits official word from the Welsh Mission and such adjustments as to property and reimbursements therefor as may be necessary. Owing to the uncertainty as to when this transfer will be completed it is *resolved* to approve the estimates for the coming year that have been furnished to us by Mr. Evans.

Finance Committee's Report, as Adopted.

1. Attention of the Missions is called to the fact that Missions cannot authorize Treasurers to advance or loan money for buildings and for current work in excess of or in anticipation of appropriations. This precludes the transfer or loan of funds from one building account to another. The Mission Treasurer is the agent of the Board for the distribution of the amount appropriated for his Mission, and is responsible to the Treasurer of the Board for all funds forwarded by him. The drafts conveying these funds should not be negotiated until required. The accumulation of large cash balances in native banks for any purpose should be avoided. Limited working balances should be kept in a bank or other safe depository approved by the Mission. No funds of the Board shall be loaned under any circumstances. There is no warrant for assuming liabilities on behalf of the Board, without the actual consent of the Board, and it is within its proper right to repudiate any such obligations. The acceptance of funds for deposit, and the investment of the same in any form of security, must be avoided. The advancing of funds for the construction of chapels or in behalf of any individual, however urgent might appear to be the necessity, is unwarranted.

The principle of this paragraph is to be strictly construed, there being no warrant for disbursements beyond the limit of appropriations, except in cases for which the Manual provides.

2. *Resolved* that it be the policy of the Council to keep its preferred list of property approximately within the total granted to each Mission in Column C for current work.

3. *Resolved* that in view of the present abnormal economic conditions the Council does not recommend revision of scales of salaries of Mission agents, but the provision of such scarcity allowances as may be necessary.

4. Inasmuch as the attention of the Council has been called to the existence of local funds in several stations, *resolved* that we recommend to Missions that these should be handled as are other receipts and expenditures in estimating and in accounting with the Board.

5. Attention is called to the necessity for the approval of the Property Committee in every case before money is expended on property and building. It is not sufficient to secure their permission after the expenditure has been incurred.

6. *Resolved* that we recommend the granting of the requests of North India and Western India Missions for the distribution of building funds made to Mainpuri and Kodoli. (See Minutes N.I.M. 1921, p. 15, No. 25, and Minutes W.I.M. 1921, p. 36, No. 23).

7. *Resolved* that the Council commends to other Missions the action of the Punjab Mission (Minutes P.M. 1921, p. 46) on retiring allowances to evangelistic workers.

8. *Resolved* in reply to the North India Mission's request that Hill House charges in the three Missions be made uniform, that we appoint Ray C. Smith, W. J. McKee and Horace K. Wright a committee to prepare data preparatory to action next year.

9. In answer to the Board Treasurer's letter indicating that missionaries are still entitled to their salaries in gold, and asking the Council to determine the matter, *resolved* that in accordance with the desire expressed by the three Missions, the Treasurers be instructed to pay salaries at the current rate of exchange from the 1st of April 1921, making the proper adjustment on charges from New York.

10. The auditor of the Secretary's accounts reported that they are correct for 1920-21, and W. J. Clark was appointed auditor for 1921-22.

11. The suggestion of the Western India Mission that there be one Treasurer for the three Missions, to be located in Bombay, was not approved of by the Council.

12. In answer to the action of the North India Mission providing Second Class fare for missionaries when travelling to Mission Meeting, it was *resolved*, that in the opinion of the Council it would be best that Intermediate Class Railway fare, for journeys of reasonable distance, be generally considered the more appropriate standard of expense for missionaries when on Mission business.

13. *Resolved* that, in the event that arrangements cannot be made for financing Mr. W. D. Griffith on the field, we approve the request of the North India Mission for his salary for 1922-24 and travel to and from India from the Board, diminished by the Rs. 100 per mensem required to provide the Indian teacher who would be needed in the Farrukhabad Mission School, in case Mr. Griffith were not teaching there.

14. *Resolved* that the Council approve the request of the Western India Mission that the Board appropriate Rs. 900 in addition to the Rs. 1,100, to be provided for from the Kodoli Bungalow Fund on account of desks at Vengurla High School.

15. *Resolved* that the Treasurer of the Western India Mission is the proper one to pay the salary of Miss Hurd, who was loaned to the Woodstock College by the Western India Mission.

16. *Resolved* that the Western India Mission's request regarding use of funds received from the sale of Shukravar School for the Bavada property and toward the cost of repairs of Bungalow No. 1, Kolhapur, be granted.

17. *Resolved* that the Council commend to the Missions the action of the Western India Mission requiring that arrangements for missionaries going on furlough be made only through Mission Treasurers, and that the funds to cover expenses on the journey be advanced only after the accounts of the missionary have been audited.

18. The Board has granted the request of the Council authorizing the Council to sanction the sale of property up to the value of Rs. 10,000.

19. The attention of the Missions is called to the following from Board letter No. 11, p. 5:—

“The Board directed that all the Missions be reminded that grants for post-graduate furlough study are made not only on the recommendation of the Missions concerned, but that the missionaries for whom such grants are asked have been assigned work for which aid in post-graduate study is necessary but that the grants are made only on account of the increased expenses of such study and should be drawn from the Treasurer of the Board only on Matriculation at an institution or as actually needed.”

20. The attention of the Mission Treasurers is called to the personal allowance of \$1.50 per day for each missionary while on journey to and from the field. This is to cover all miscellaneous and incidental expenses *en-route* except up to \$10 for steamer fees.

21. Resolved that the following distribution of the Emergency Fund as enlarged by a special gift of Rs. 7,000 through Dr. Speer be made:—

RECEIPTS.		DISTRIBUTION.		Rs. A. P.		Rs. A. P.	
	Rs.	Granted by circular:—					
Savings from last year ...	2,064-4-3	Kolhapur Boys' High School ...		341	4	0	2
		National Missionary Council ...		910	0	0	
Emergency Fund, 1921-1922 ...	15,000-0-0	Woodstock ...		850	3	0	
		Vengurla Bungalow repair ...		500	0	0	
Special gift through Dr. Speer ...	7,000-0-0	Granted at Council Meeting:—					2,691 7 0
		<i>Punjab Mission</i> —					
		High prices allowance for Boarding School's		4,500	0	0	
		Village Teachers' Journal		300	0	0	
		Rent of Council Secretary's house ...		800	0	0	
		<i>North India Mission</i> —					5,400 0 0
		Relief of evangelistic agents ...		3,000	0		
		Fatehgarh Hospital ...		2,000	0	0	
		<i>Western India Mission</i> —					5,000 0 0
		Miss Skelton's travel ...		1,500	0	0	
		Tent for Islampur ...		860	0	0	
		Taxes on High School land at Kolhapur ...		1,437	0	0	
		Kodoli Boarding School		4,833	0	0	
		Balance undistributed					8,000 0 0
							2,452-19-3
							24,064 4 3

22. *Resolved* that the Council, on behalf of the Missions in India, places on record grateful appreciation of the splendid Jubilee gifts made by the Woman's Board for the meeting of urgent property needs.

23. In reply to request of the Board that the preferred list of new missionaries be sent in if possible by the end of November, *resolved* that we ask the Secretary of the Council to send such lists in manuscript immediately after the Council Meeting and that each Mission Secretary be asked to send the Mission's list immediately after Mission Meeting.

24. The Council would draw the attention of the Missions to the necessity of keeping within the appropriations. Institutions such as Boarding Schools, etc., should limit their enrolment to the numbers that they can take care of except when a Mission definitely sanctions a larger enrolment, in which case the Mission must finance the overdraft itself within its appropriations, and not present it to the Council as an emergency item.

25. *Resolved* that we draw the attention of the other Missions to the Punjab Mission's action (Minutes P. M. 1921, p. 31) appointing a Committee, in consultation with the Presbyteries, to enquire into the efficiency and suitability of all workers under the care of the District Work Committee, with instructions to report their recommendations to the Mission next year with regard to the advisability of retaining the services of all of the above workers.

26. *Resolved* that we approve of the suggestion of the Treasurer of the Board that outfit money is available to be drawn by new missionaries up to the end of the fiscal year following the year of arrival on the field.

27. A somewhat casual study of the estimates indicates great variation in the way in which they are drawn up and in the standards of expenses indicated. The Finance Committee of the Council is instructed to prepare an analysis of the estimates and collect such information as will help in this and report to the Council next year.

28. That we recommend to the Board an additional increase in appropriations Class IV, Sangli, with the understanding that this be the first charge against any additional appropriations in Western India Mission.

29. The judgment of the Council is that it is not within the power of a Mission to equalize the rates of exchange on unused property appropriations as voted by the Punjab Mission in the case of the unused property appropriations of the past two years in order to relieve the Moga Training School from the very unfavorable rate it secured when its drafts were sold, because donors expect that the entire proceeds of their gold gifts will be used for the objects for which given. In the above equalization scheme many donors are involved, and it does not seem wise to open the question with so many.

Moga needs relief, however, and there are three unused property appropriations which do not appear to be needed for the purposes for which given, namely, Ludhiana, Land, and Wells, \$1,900; Punjab, Tents \$342; Punjab, Medical supplies \$450, a total of \$2,692 gold, which at the rate at which the drafts were sold represent approximately Rs. 11,500. These three sums were given by one donor, the Woman's Board of Philadelphia. The Council suggests, therefore, that the Mission ask the Board to request the Woman's Board of Philadelphia to give its consent to the transfer of these three sums to the Moga Training School.

30. The following estimates of the Council for the year 1922-23 were approved:—

CLASS I.

	Dollars.
(A) Salary of J. C. R. Ewing	1,440
(B) Rhea Ewing in America (9 months)	150
Total ...	1,590

CLASS IX.

	Col. C. Rs.	Col. D. Rs.
Travel	1,000	200
Salary Stenographer	1,200	120
Stationery, postage and telegram	350	50
Travel of Members of Council	750	...
Printing	300	...
Contingent expenses	100	100
Summer quarters and travel to hills... ..	520	...
Medical expenses	100	...
House rent on plains	...	600
Total ...	4,320	1,070

31. Estimates for India Missions for 1922-23 :—

NORTH INDIA MISSION.

Stations.	Class.	Col. A.	Col. B.	Col. C.	Col. D.
Allahabad	IV	2,446	...	2,446	...
	V	200,438	184,870	15,568	3,960
	VI	2,584	2,104	480	...
	VII	4,123	1,501	2,622	...
	IX	1,420	...	1,420	...
Totals	...	211,011	188,475	22,536	3,960
Cawnpore	IV	2,536	120	2,416	300
	V	300	...	300	...
	VI	35	...	35	...
	VII	943	520	423	300
	IX	273	...	273	...
Totals	...	4,087	640	3,447	600
Etah	IV	6,322	1,500	422	...
	V	16,420	4,165	12,255	4,500
	VI	1,718	1,368	350	...
	VII	1,791	...	1,791	1,650
	IX	622	...	622	...
Totals	...	26,873	7,033	19,840	6,150
Etawah	IV	5,250	318	4,932	...
	VI	860	...	860	...
	VII	1,071	432	639	500
	IX	145	...	145	...
Totals	...	7,326	750	6,576	500
Fatehgarh	IV	8,409	874	7,535	300
	V	46,129	23,047	23,081	7,522
	VI	13,085	10,020	3,065	...
	VII	3,136	113	3,023	670
	IX	549	...	549	...
Totals	...	71,307	34,054	37,253	8,492
Fatehpur	IV	3,402	...	3,402	298
	V	2,067	240	1,827	522
	VII	459	60	399	110
	IX	299	...	299	...
Totals	...	6,227	300	5,927	930
Gwallor	IV	1,005	...	1,005	200
	V	2,400	1,800	600	...
	VII	632	...	632	...
	IX	300	...	300	...
Totals	...	4,337	1,800	2,537	200

Stations.	Class.	Col. A.	Col. B.	Col. C.	Col. D.
Jhansi	IV	3,776	400	3,376	...
	V	12,348	7,253	5,095	808
	VI	633	200	433	600
	VII	1,200	162	1,038	150
	IX	243	...	243	...
	Totals	...	18,200	8,015	10,185	1,358
Kasganj	IV	6,082	500	5,582	...
	V	575	...	575	...
	VI	...	...	...	1,000
	VII	480	...	480	300
	IX	170	...	170	...
	Totals	...	7,287	500	6,787	1,300
Mainpuri	IV	5,937	700	5,237	...
	V	28,993	13,260	15,733	1,456
	VII	1,138	...	1,138	100
	IX	737	...	737	...
	Totals	...	36,805	13,960	22,845	1,556
Saharanpur and Landour	IX	222	...	222	...
	Totals	...	222	...	222
Mission Treasurer	IV + X	6,185	4,331	1,854	3,000
	V	358	...	358	10,600
	VII	2,594	...	2,594	400
	IX	10,522	...	10,522	975
Totals	...	19,659	4,331	15,328	14,975
Grand Total	...	413,341	259,858	153,483	40,021

25 per cent. increase asked for Col. D.

PUNJAB MISSION.

Stations	Class.	Col. A.	Col. B.	Col. C.	Col. D.
Ambala	IV	8,426	132	8,294	1,511
	V	31,176	20,062	11,114	2,343
	VI	8,115	3,570	4,545	600
	VII	3,432	250	3,182	714
	IX	117	...	117	63
	Total	...	51,266	24,014	27,252	5,231
Dehradun	IV	1,684		1,684	280
	V	55,259	43,575	11,684	308
	VII	2,716		2,716	96
	IX	115		115	35
	Totals	—	59,754	43,575	16,179	809

Stations.	Class.	Col. A.	Col. B.	Col. C.	Col. D.	
Ferozepore	IV	3,628	216	3,412	1,453	
	V	1,116	144	972	934	
	VI	6,972	5,009	1,963	288	
	VII	910		910	105	
	IX	65		65		
	Totals	...	12,691	5,369	7,322	2,760
Hoshiarpur	IV	7,500		7,500	962	
	V	10,883	2,044	8,839	2,132	
	VI	450	50	400		
	VII	1,672		1,672	1,000	
	IX	76		76	30	
	Totals	...	20,581	2,094	18,487	4,124
Jullundur	IV	7,318		7,318	2,149	
	V	29,271	25,559	3,712	965	
	VII	1,536		1,536	850	
	IX	45		45		
	Totals	...	38,173	25,559	12,614	3,064
	Kasur	IV	5,648		5,648	3,693
V		804		804	4,544	
VII		840		840	229	
IX		30		30	24	
Totals		...	7,322	7,322	8,490	
Khanna		IV	2,471		2,471	609
	V	6,863	251	6,612	1,979	
	VII	748		748	432	
	IX	50		50		
	Totals	...	10,132	251	9,881	3,020
	Lahore	IV	8,253	393	7,857	2,572
V		189,236	178,179	11,057	3,630	
VI		2,355	2,355			
VII		5,694	3,127	2,567	51	
IX		310		310		
Totals		...	205,843	184,057	21,791	6,262
Ludhiana	IV	7,130		7,130	1,082	
	V	58,053	39,939	18,114	3,212	
	VI	100		100		
	VII	3,428		3,428	541	
	IX	225		225	50	
	Totals	...	68,936	39,939	28,997	4,885
Moga	IV	4,095	350	3,745	543	
	V	15,085	1,452	13,633	8,859	
	VII	726		726	288	
	IX	60		60		
	Totals	...	19,966	1,802	18,164	9,690

Stations.	Class.	Col. A.	Col. B.	Col. C.	Col. D.
Mussoorie	V	132,200	129,700	2,500	
	VII	3,555	675	2,880	
	IX	200		200	
	Totals	...	135,955	130,375	5,580
Phillour	IV	2,445		2,445	774
	V	50		50	
	VII	585		585	207
	IX	18		18	
Totals	...	3,098		3,098	981
Rupar	IV	3,561		3,561	1,041
	V	1,526		1,526	223
	VII	633		633	250
	IX	49		49	
Totals	...	5,769		5,769	1,514
Saharanpur	IV	4,156	492	3,664	1,777
	V	22,413	4,714	17,699	4,036
	VII	2,712		2,712	461
	IX	110		110	15
Totals	...	29,391	5,206	24,185	6,289
Mission Treasurer	IV	3,250		3,250	
	V	3,590		3,590	641
	VII	1,338		1,338	212
	IX	13,718		13,718	360
Totals	...	21,896		21,896	1,213
Lahore Presbytery	IV				
	Nowlakha Church	7,613	4,350	3,263	
	Jullundur Church	2,518	1,439	1,079	
	Ferozepore Church	1,050	600	450	
Totals	...	11,181	6,389	4,792	
Grand Total	...	701,959	468,630	233,329	58,332

25 per cent. increase asked for in Col. D.

WESTERN INDIA MISSION.

Islampur	IV	986	495	491	800
	V	1,722		1,722	1,838
	VII	370	70	300	
	IX	100		100	
Totals	...	3,178	565	2,613	2,638

Stations.	Class.	Col. A.	Col. B.	Col. C.	Col. D.
Patan-Karad	IV				400
	V				980
	VI	2,500	2,500		
	Totals	...	2,500	2,500	1,380
Kodoli	IV	1,860	420	1,440	752
	V	8,161	550	7,611	6,835
	VII	761	24	737	...
	IX	145	...	145	...
	Totals	...	10,927	994	9,933
Kolhapur	IV	2,847	486	2,361	750
	V	34,033	4,710	29,323	1,430
	VI	5,109	1,800	3,309	...
	VII	378	...	378	...
	IX	400	...	400	...
	Totals	...	42,767	6,996	35,771
Miraj	IV	2,360	202	2,068	946
	V	2,456	240	2,216	900
	VI	111,324	108,136	3,188	...
	VII	1,634	1,012	622	...
	IX	412	...	412	...
	Totals	...	118,186	109,680	8,506
Nipani	IV	1,212	300	912	...
	V	814	75	739	...
	Totals	...	2,026	375	1,651
Ratnagiri	IV	1,780	780	1,000	600
	V	10,927	1,690	9,237	944
	VII	837	204	633	...
	IX	432	..	432	...
	Totals	...	13,976	2,674	11,302
Sangli	IV	1,925	...	1,925	1,894
	V	19,223	10,303	8,920	2,936
	VII	515	26	489	...
	IX	170	...	170	...
	Totals	...	21,833	10,329	11,504
Vengurla	IV	970	300	670	1,220
	V	9,606	4,910	4,696	240
	VI	37,048	36,048	1,000	...
	VII	605	...	605	...
	IX	409	...	409	...
	Totals	...	48,638	41,258	7,380
Mission	IV	965	...	965	...

Stations.	Class.	Col. A.	Col. B.	Col. C.	Col. D.
Treasurer	V	3,625	225	3,420	1,000
	VII	1,011	...	1,011	...
	IX	2,707	...	2,707	...
Totals	...	8,308	225	8,083	1,000
GRAND TOTAL	...	272,339	175,596	96,743	24,465

25% increase Col. D, asked for.

32. Preferred List of New Property.

The following is a list of property in preferred order made on a percentage basis, whose total approximates the totals of Column C for the respective Missions (see Council Resolution No. 2 of Finance Committee and North India Mission Resolution, page 14, Sec. 12). The Punjab Mission items are 111% of the Column C; North India Mission 113% and Western India Mission 120%.

For further property needs of the Missions, see their respective Minutes, where additional items are given in preferred order.

Attention is called to the Minutes of the Western India Mission (page 36, Nos. 23 & 24 a) and those of the North India Mission (page 15, No. 25), in which permission is asked of the Board to apply a portion of certain special appropriations toward the supplying of property requests which appeared as Ia and II in last year's preferred list. In the preparation of the following list it has been assumed that these will likely be granted:—

			Rs.	Rs.
1.	Moga	(a) Ten acres of land	8,000	
		(b) Wells and machinery	4,000	
		(c) Two Hostels	9,000	
		(d) Barn, granary and silos	3,000	
		(e) Increased cost of building... ..	5,000	
				39,000
2.	Fatehgarh—(Kanaul Township).		2,000	
		(a) Land	1,000	
		(b) Residence for missionary (balance)	4,000	
		(c) School and Church	4,000	
		(d) Houses for Workers	4,000	
		(e) Houses for Servants	4,000	
		(f) Inn for Workers	3,000	
				18,000
3.	Vengurla—Bungalow...	...	...	18,000
4.	Jagraon—			
		(a) Land and completion Boys' Dormitory	4,000	
		(b) Purchase of land	7,500	
				11,500
5.	Hoshiarpur—Alteration in Girls' School ...	...	...	1,000
6.	Jhansi, Girls' School Hostels...	...	...	4,700
7.	Etah, Land for Girls' School ...	...	...	1,200
8.	Allahabad, Wall at Mary Wanamaker Girls' High School ...	...	...	1,200
9.	Allahabad, Wall at Katra ...	...	...	250
10.	Kasganj, Servants' Houses ...	...	...	3,300

	Rs.	Rs.
11. Etah, Servants' Houses—Poultry Farm	...	2,000
12. Islampur—Bungalow	...	18,000
13. Ferozepore—Bungalow and land in district	...	15,000
14. Etah—Village Preachers' Houses	...	4,000
15. Etawah—Village Preacher's House	...	500
16. Fatehgarh—Village Preachers' Houses	...	4,000
17. Kasganj—Village Preacher's House	...	2,000
18. Miraj—Bungalow	...	18,000
19. Kasur—Bungalow for Ladies	...	15,000
20. Fatehgarh—Girls' School Bungalow	...	12,000
21. Shahdara (Sharakpur)—Bungalow for Ladies and land	...	25,000
22. Mainpuri—Christian Boys' School and Teachers' quarters	...	18,000
23. Fatehgarh—Residence (part of plant for Christian boys)	...	15,000
24. Vengurla—High School	...	35,000
25. Shahdara (a) Completion Primary School, Sarai, etc.	...	15,000
(b) 25 Acres of land	...	20,000
26. Etawah—Residence and land	...	17,000
27. Mainpuri—Training School extension	...	7,000
28. Khanna—10 Acres of land	...	15,000
29. Saharanpur—Segregation ward, cottage and auditorium	...	7,000
30. Etah (a) Women's Training Home	...	30,000
(b) Extension Boys' Hostels	...	4,000
31. Kolhapur—Esther Patton School Dormitories	...	20,000
32. Punjab Mission—11 Motor Cars (Saharanpur, Ferozepore, 2 Kasur, Hoshiarpur, Khanna, Jullundur, Ambala, Moga, Dehra, Industrial School, Saharanpur)	...	45,500
33. Lahore—Bungalow for station missionary	...	18,000
34. Hoshiarpur—Bungalow for district missionary	...	15,000
35. Mainpuri—(Shikohabad Township)—Bungalow, school, etc.	...	29,000
36. Moga (a) Quarters for married students	10,000	
(b) Two teachers' houses	7,000	
(c) Village trade shops	5,000	
(d) Agricultural and trade implements	1,000	
(e) Increased cost of building	5,000	
		28,000
37. Kolhapur—Servants' Houses and alteration (Fairview)	...	7,000

Other Lists approved, Total Estimates.

Punjab Mission (see Minutes 1920, p. 67)—

Forman Christian College	29,00,000
Moga Training School	53,500
Kinnaird College	50,000
Theological Seminary	1,70,000
Woodstock School and College	3,90,000

Western India Mission (see Minutes 1920, pp. 38-40)—

Sangli Industrial School and land	50,500
Kolhapur, Nipani plant	1,16,500

North India Mission (see Minutes 1921, p. 85)—

Agricultural Institute	3,68,300
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Summary of Estimates for the three Missions. 1922-23.

MISSIONS.	ASKED OF THE BOARD.		Receipts Col. B.	Estimated Expenditure Silver Classes Col. A.	New work Col. D.	Preferred List of New Pro- perty.	Special list of New Property asked by the 3 Missions, Class VIII Col. D.
	Gold Classes.	Silver Classes.					
	Dollars.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Punjab	98,222.11	233,329	408,630	701,959	58,332	260,000	3,510,000
North India	90,980.61	153,483	259,858	413,341	40,021	173,150	368,300
Western India	72,077	96,743	175,596	272,339	24,465	116,000	385,300
India Council	1,590	4,320	.....	.....	1,070	.....	.....
South Sylhet Mission..	2,780	15,570	1,118	16,688	.....	.....	...
Totals	265,649.72	503,445	905,202	1,404,327	123,888	549,150	4,263,600

Summary of Classes Showing Distribution of Column "C."

MISSIONS	IV.	V.	VI.	VII.	IX.	TOTAL.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Punjab Mission ..	72,751	1,11,906	7,008	26,476	35,188	2,33,329
North India Mission ..	42,587	76,252	4,383	14,779	15,502	1,53,483
Western India Mission...	11,832	67,864	7,497	4,775	4,775	96,743
India Council ... ..	.....	.....	.....	....	4,320	4,320
South Sylhet Mission. ...	3,322	5,100	4,672	2,241	235	15,570
GRAND TOTALS ...	1,30,492	2,61,122	23,540	48,271	40,020	5,03,445

Other Business.

- (4) Business Transacted by Circular between the Annual Meeting of the Council held in Jhansi on December 15th 1920 and the Meeting held in Jhansi on December 17th 1921.

I. (A), (B), (C), (D) & (E). FEBRUARY 5TH TO MARCH 17TH 1921.

1. It was proposed to hold a Conference at Saharanpur on March 30th 1921 to consider the general question of the relation between the Church and the Missions.

It was decided that the following should be invited to compose the membership of the Conference:—

- (1) Six members of the Council, (2) six missionaries who attended the Princeton Conference, (3) ten representatives from the five Presbyteries, (4) Miss M. P. Forman, (5) the Secretary.

The Conference when held was composed of the following:—

Members of the India Council.—Rev. E. E. Fife, D.D.; W. J. McKee, Esq.; Rev. W. T. Mitchell; Rev. Ray C. Smith; Rev. H. G. Howard and Rev. H. K. Wright.

Co-opted Members.—Rev. H. D. Griswold, D.D.; Miss E. Morris; Rev. A. G. McGaw and Miss M. P. Forman.

Lahore Presbytery Representatives.—Rev. H. Golaknath; Professor R. Siraj-ud-Din; Rev. A. Thekur Dass.

Ludhiana Presbytery Representatives.—Rev. B. B. Roy; Rev. P. K. Sarkar; Rev. P. C. Uppal.

Allahabad Presbytery Representatives.—N. K. Mukerjee, Esq.; Rev. A. Ralls Ram; Rev. Sukh Lall.

Farrukhabad Presbytery Representatives.—K. P. Ganguli, Esq.; Rev. C. H. Bandy, D.D.; Mr. Knox.

Kolhapur Presbytery Representatives.—Rev. A. Padghalmal; Rev. J. Masoji.

Of the co-opted members Rev. E. M. Wilson and Mrs. R. C. Richardson were unable to be present.

The proceedings of the Conference have been published and presented to the several Missions and Presbyteries for such action as they might see fit to take. (See Appendix No. I).

2. A Special Meeting of the Council was called at Saharanpur on March 30th and April 1st, at which these actions were taken:—

- (a) The Secretary of the Council was instructed to cable the Board that a visit from the Secretary, Dr. Speer, was most desirable.

(b) It was decided to appropriate from the Emergency Fund at the disposal of the Council the following sums:—

North India Mission—

Losses in schools due to non-co-operation:—

	Rs.	a.	p.	Rs.	a.	p.
Farrukhabad High School	339	4	0			
Mainpuri „ „	156	0	0			
Jhansi Middle School	36	14	0			
Allahabad Jumna High School	515	5	0			
				1,047	7	0
Jhansi Zenana House (to make good loss in exchange due to delay in receipt of appropriation slip)				191	3	3
Allahabad Jumna High School Hostel Building debt				2,700	0	0

Punjab Mission—

Extra cost of drugs for Philadelphia Hospital during the war	1,500	0	0			
Salary of Rev. Ghulam Masih, 5 months, due to need of a Superintendent because of shortage of missionaries	350	0	0			
Unusual expense arising from Miss A.B. Jones' operation in Miraj	300	0	0			
Unusual expense arising from travel of Mrs. E. D. Lucas to Vengurla and back for her recent operation	300	0	0			
Travelling expenses of Rev. E. P. Janvier From Fatehgarh to Saharanpur and return	95	6	0			
Grant to W. J. McKee for publication of District Work Magazine	300	0	0			
				2,845	6	0

Western India Mission—

Grant to make up deficiency in funds for itineration	2,100	0	0
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India Council—

Travel expenses for Saharanpur Conference ...	592	11	6
Appropriations previously made (see pages 18, 19 and 33 of the India Council Minutes 1920):—			
North India Mission	504	0	0
Punjab Mission	1,875	0	0
Western India Mission	1,050	0	0
	3,452	0	0
Total ...	12,935	11	9
Balance in hand ...	2,064	4	3
	15,000	0	0

II. FEBRUARY 15TH 1921.—The Council was asked to express its opinion as to the desirability of recommending the

Rev. Mr. Sims for appointment as a missionary to the Sylhet Mission. This was not recommended.

III. MAY 6TH 1921.—It was decided (a) to request the Board to allow us to carry the balance of the Emergency Fund, that is Rs. 2,064-4-0, less Rs. 341-4-0 referred to below, over into the accounts for the current year; (b) that the sum of Rs. 341-4-0 (Council Minutes 1920, p. 17, item 20, and Dr. Speer's letter dated March 22, 1921) be appropriated to the payment of a balance charged back to the Irwin Christian High School in 1918. These proposals were agreed to.

IV. MAY 16TH 1921.—In response to a letter from the Treasurer of the National Missionary Council it was resolved that we recommend payment to the National Missionary Council of the sum of \$260.00 from the Council's Emergency Fund as a contribution to the common fund being raised by the Committee on Reference and Counsel, U. S. A., for the purpose of carrying on the work of the India National Missionary Council. This proposal was approved by the Council, and a subsequent letter from the Board forwarding action taken by the American Foreign Missions Conference re. Field Co-operation and expressing approval of the action of the Council in this matter was received.

V. MAY 21ST 1921.—By means of this Circular the approval of the Council to certain suggestions regarding the visit of Dr. Speer and Mr. Russell Carter was sought. This approval was granted.

VI. MAY 26TH 1921.—This Circular contained a request for a grant of Rs. 850-3-0 from the Emergency Fund in order to repair the damage done by a storm to the Woodstock College building. This was granted.

VII. JUNE 8TH 1921.—This Circular, containing information regarding the visit of Dr. Speer and Mr. Carter and asking for action concerning the dates of the several Annual Meetings, was issued and the propositions contained in it received general approval. It was also resolved in this Circular that during the interval between the date of this Circular and the Annual Meeting of the Council final action on applications for Emergency Fund grants be held in abeyance.

VIII. JULY 20TH 1921.—An application through the Executive Committee of the Western India Mission was received from the Rev. E. W. Simpson of Islampur asking for a

grant of Rs. 860-0-0 from the Emergency Fund for the purpose of purchasing a tent for itineration. In the light of the action regarding such grants taken in Circular VII this request was not sanctioned.

IX. JULY 30TH 1921.—The Secretary reported the receipt of a letter from Mr. Day, Treasurer of the Board in New York, concerning the present rate of exchange and its relation to the salaries of missionaries, and forwarding copies of the action of the Executive Committee of the North India Mission and comments by Mr. Clark, the Treasurer of the Punjab Mission. The general sentiment of the members of the Council was found to be that any definite action concerning this matter should be postponed until after the meetings of the Missions.

X. (A). AUGUST 24TH 1921.—Certain items were recommended to the Council for action by the Executive Committee of the Western India Mission. Opinion regarding most of these items was very indefinite and the result of the Circular indecisive. It was noted by the Secretary in a subsequent letter to the Council that the items of the Circular still requiring attention at the time of the Council might then be brought forward for consideration. .

X. (B). AUGUST 24TH 1921.—Information was conveyed to the Council that Miss A. G. Jones had been appointed to the North India Mission by the Board, and that Mr. and Mrs. Evans of the South Sylhet Mission were expected to continue in their field for another year.

XI. AUGUST 26TH 1921.—A request from the Property Committee for a grant of Rs. 500 from the Emergency Fund for the re-building of the agashi of the physician's bungalow at Vengurla, which was recently severely damaged by the rains, was presented to the Council. This request was sanctioned.

XII. SEPTEMBER 26TH 1921.—The request that the Council recommend to the Board an additional appropriation of Rs. 600 for the work at Sangli was carried, four of the members voting in the affirmative and two in the negative. The suggestion that this sum might be paid from the Emergency Fund was negatived by a vote of three to three.

XIII. OCTOBER 21ST 1921.—It was proposed that the date of the Council be changed from Wednesday, December 14th to, Saturday, December 17th, at 6 p.m. This was carried.

(B) Miscellaneous.

1. Narrative Reports were read as follows:—

North India Mission—Ray C. Smith.

Punjab Mission—W. J. McKee.

Western India Mission—H. G. Howard.

Messrs Hezlep, Griswold and Howard were appointed to secure such reports for the Meeting of 1922.

2. The Members of the Board's Deputation, Dr. Speer and Mr Carter, were elected corresponding members.

3. By a unanimous vote of the Council hearty thanks were extended to Miss Lawton for the admirable arrangements made by her for our comfort during this meeting.

4. It was decided that the next Annual Meeting of the Council be convened at Jhansi on December 16th 1922, at 6 p.m.

5. The Minutes were approved, and the meeting closed with prayer by Dr. Speer. The benediction was pronounced by the Secretary of the Council.

J. C. R. EWING,
Secretary.

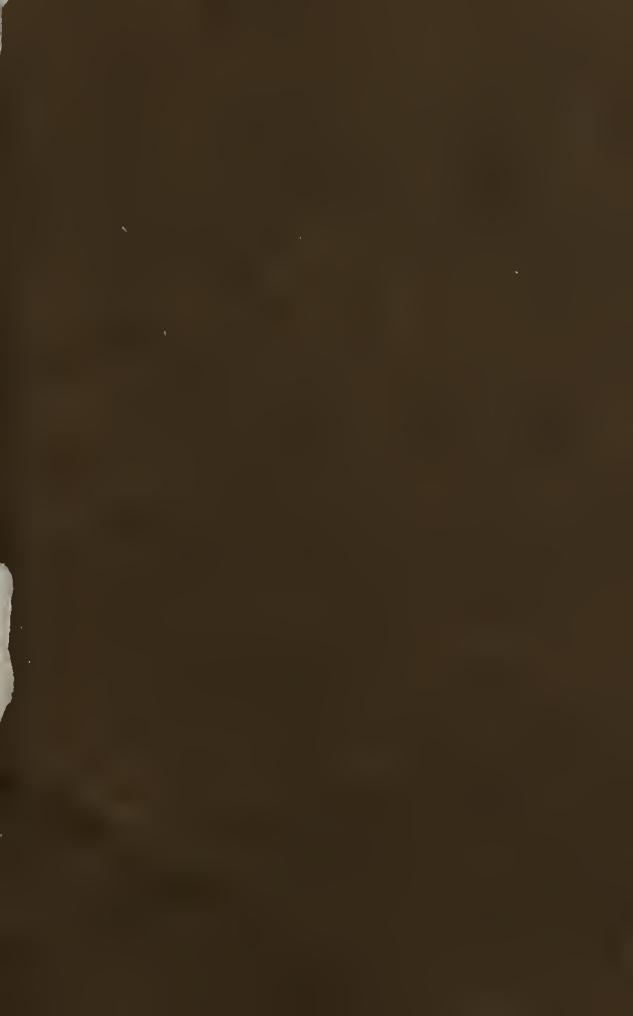
H. K. WRIGHT,
Clerk.

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A RIGHT TO LIVE.

II.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—The protests, individual and collective, that the Liberals are making against the policy of Government make amusing reading. If these indicate the position of Liberals as a party then in plain words it amounts to this. "We are lip-opponents, Mr. Gandhi, of your non-co-operation policy, but if you persist in your folly and pursue it despite our protests and advice, and if, as a result Government put the law into operation against you, you may count upon our support. You will naturally begin to scream and we shall heartily join you in screaming." For by no stretching of the meaning of the word "repression" can the policy of Government be called 'repressive.' If the Congress leaders and workers happen to be the victims of the policy it is not because Government wish to suppress the Congress but because they have deliberately chosen to court cheap martyrdom. Even supposing that Government are actuated by the motive falsely attributed to them what shall we say of the political foresight of those leaders who so foolishly play into the hands of Government? If Government were actuated by this motive merit would consist in so playing the game so as to defeat the object of Government. But the N. C. O. has been from the very start a movement of colossal miscalculations often realised and seldom acknowledged.

One such rare acknowledgment comes in the statement by Mr. Gandhi that he had thought that Pandit Motilal Nehru would be the last to be arrested and that the Raja of Mahmudabad would forthwith resign his appointment! If the volunteer movement degenerates into a conspiracy to hire assassins and murderers for terrorising non-believers into silence or acceptance of the N. C. O. doctrines, no Government could afford to sit still with folded hands. Before asking Government to desist from meeting N. C. O. defiance of law by its operation, let the Liberals ask their N. C. O. friends to desist from making their volunteers a menace to public peace and to individual and collective freedom of speech and action. If, after this, Government still pursue them there will be time enough to protest against repression. As it is Government are perfectly justified in fighting the four-feet lathiwallas.

V. H. MEHTA

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INDIA

JUL 25 1927
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Mr. Speer *of the*

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from the conflicting ideals of
East and West.*

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Gandhi and Tagore: Their respective Contributions. Prof. J. J. Cornelius, formerly Professor of Philosophy, Lucknow University, India.
 - II. July 21, Thursday, 8.15 P. M.
Hindu View of Life. Pundit Jagadish Chandra Chatterji, formerly Director of Oriental Research and Archaeology of Kashmir State and Head of Department of Religious Education and Administration in Baroda Government, India.
 - III. July 26, Tuesday, 8.15 P. M.
Cultural Currents in Indian Life. Pundit Jagadish Chandra Chatterji.
 - IV. July 28, Thursday, 8.15 P. M.
Future of Christian Missions in India. Prof. J. J. Cornelius.
 - V. August 2, Tuesday, 8.15 P. M.
Indian Art and Painting. Dr. Ananda K. Coomaraswamy, D.Sc. (London). Curator, Museum of Fine Arts, Boston, Mass.
-

VI. August 4, Thursday, 8.15 P. M.
*Present Economic Outlook in
India.* Hemendra K. Rakhit,
formerly President, Hindustan
Association of America, Inc.,
and Editor, The Hindustanee
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I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any of them. . . Mine is not a religion of the prison-house. It has rooms for the least among God's creations. But it is proof against insolent pride of race, religion or color.

For me patriotism is the same as humanity. A patriot is much less a patriot if he is a lukewarm humanitarian.—MAHATMA GANDHI.

